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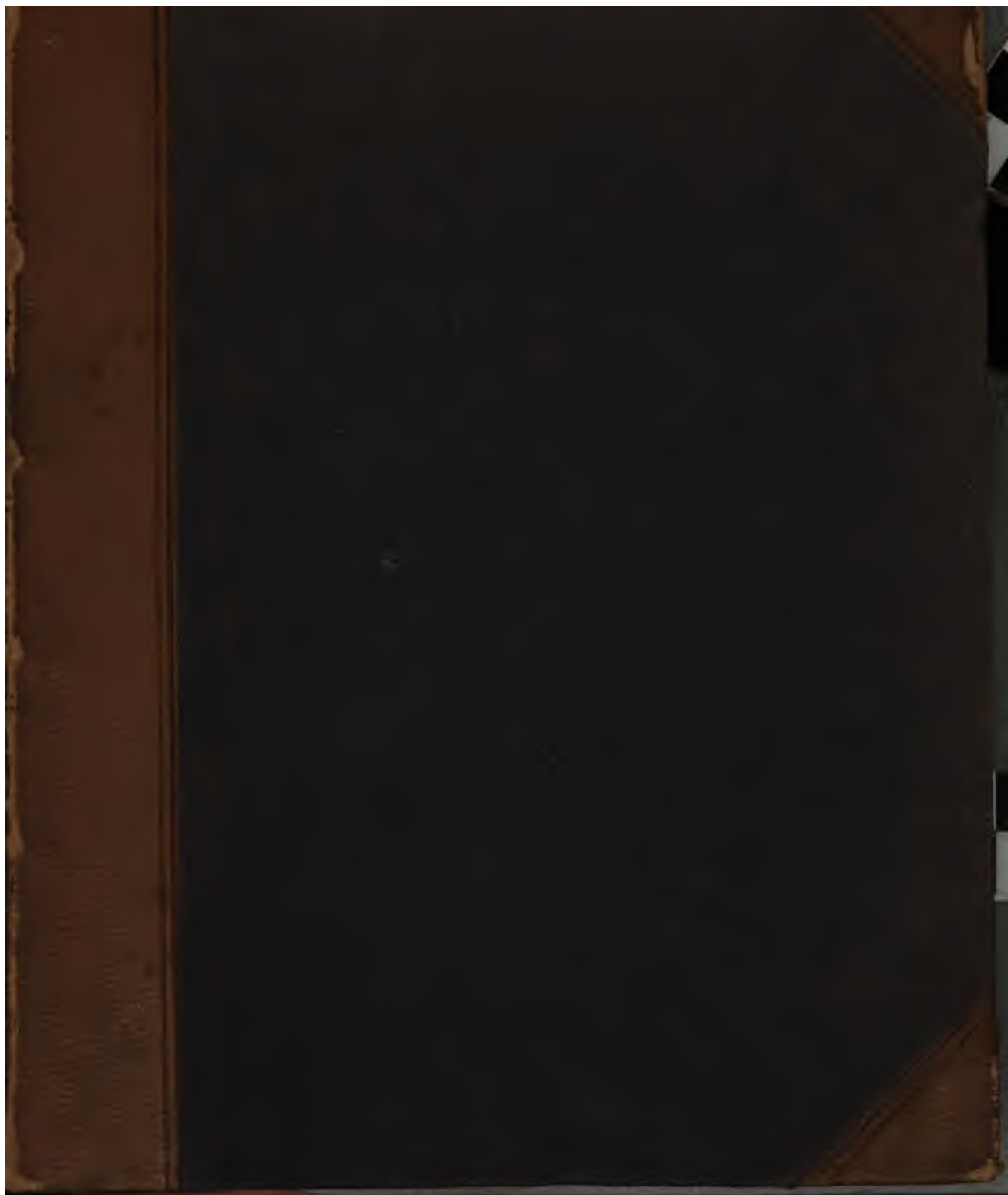
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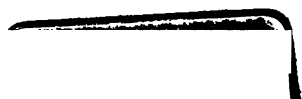
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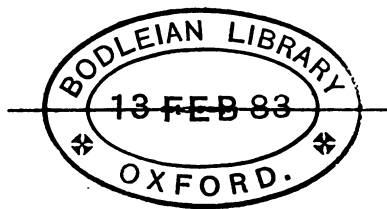




THE
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NEW SERIES.

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THE CHURCH PORTRAIT JOURNAL.

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JANUARY, 1880.

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The Very Rev. THE DEAN OF PETERBOROUGH.

(Photographed for this Paper by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE DEAN OF PETERBOROUGH.

THE Very Rev. John James Stewart Perowne, Dean of Peterborough, is the eldest of three distinguished brothers, sons of the Rev. John Perowne, Rector of Carlton-cum-Ashby, in Norfolk. The second son is Archdeacon of Norwich, and Examining Chaplain to the Bishop; and the third is Master of Corpus Christi College, Cambridge (present Vice-Chancellor of the University.) The Dean was born in the year 1823, at Burdwan, Bengal, where his father was then stationed as a Missionary and Chaplain to the English Residents.

The family originally came from France at the Revocation of the Edict of Nantes, and settled in Norwich, in company with many other brave men and women, who sacrificed their all for Protestantism, and whose names, through their descendants, have become illustrious in their adopted country. The Dean received his early education from his father, and afterwards under Dr. Banfater, at the Norwich Grammar School. He subsequently went to Corpus Christi College, Cambridge. Here he took the first place in classics among the men of his year in the College, and obtained scholarships and prizes. In 1842 he was elected Bell's University Scholar; and in 1845 he obtained the Crope (Theological) University Scholarship; and in 1848 the Tyrwhite (Hebrew) Scholarship. In 1844, as an undergraduate, he obtained the Member's Prize for the best Latin Essay, and again as a Bachelor in the years 1846 and 1847. Dr. Perowne took his degree in Mathematics in 1845; but failing to obtain a class in the Tripos (in consequence of the then existing rule at Cambridge), he was not allowed to go in for the Classical Tripos. The same year several other men of known classical

attainments shared his fate. The injustice of this rule had long been felt in the University, and the conspicuous want of equity in these cases led to its abolition. Thus a class in the Mathematical Tripos is no longer a necessary step to classical honours. The University, in recognition of Dr. Perowne's classical attainments, twice afterwards appointed him Examiner in the Classical Tripos, an office which he held for two successive years. He was elected Fellow of his College in the year 1849, and was Classical Lecturer for four years. From Cambridge Dr. Perowne went to London, where he had accepted a Lectureship in Divinity at King's College, and subsequently he became Examining Chaplain to the Bishop of Norwich, and afterwards Assistant Preacher at Lincoln's Inn, the Archbishop of York being Preacher. In 1862 he married Ann Maria, daughter of the late Mr. Serjeant Woolrych, of Crosley, Herts, and the same year left London to fill the office to which he had been elected of Vice-Principal of St. David's College, Lampeter, as successor to Dr. Rowland Williams. Here he laboured with untiring energy and perseverance for ten years, amidst difficulties known only to those whose work has been in the same field. He strove by all means in his power to raise the tone—intellectual, moral, and social—of the candidates for the Ministry of Wales who came under his training; and ample testimony has been borne to his success in these efforts by his own pupils and by others.

During his residence at S. David's College the numbers of the students doubled, and though he was unable to carry out more than one scheme for what he considered the good of the College, it was in his time, and mainly through his instrumentality, that the College obtained the privilege of conferring B.A. degrees. Here he made the much valued friendship of the late Bishop Thirlwall, whose "Literary and Theological Remains" he has since edited. The Bishop gave Dr. Perowne a Prebendal Stall in St. David's Cathedral, and afterwards the living of Llandisilio in North Wales, which, however, he retained only one year. During his residence at Lampeter the Old and New Testament Companies were formed for the Revision of the Authorised Version, and he became a member of the O. T. Company, at whose sittings he has been a constant attendant ever since. He found time amongst his other important avocations at Lampeter to publish his Commentary on the Psalms, which has since become so well known, and has now reached a fourth edition. He also published in 1868 his Hulsean Lectures, preached at Cambridge, the subject of which was "Immortality"; and by special request of his former pupils he brought

out, on leaving the College, a Volume of Sermons mostly preached in the College Chapel. In 1869 the present Bishop of Llandaff gave him a Residentiary Canonry at his Cathedral, which he retained till his appointment to the Deanery of Peterborough. After ten years spent at Lampeter, Dr. Perowne returned to Cambridge, where he had been offered a Pro-electorship of Divinity at Trinity College in 1872, and the following year he was elected Fellow of the College. On Dr. Selwyn's death, Dr. Lightfoot became Lady Margaret Professor of Divinity, and Dr. Perowne succeeded him as Hulsean Professor. He held the office of Whitehall Preacher during his residence at Cambridge, and was appointed by Her Majesty to be one of her Chaplains. On the death of Dr. Saunders, in August 1878, Lord Beaconsfield presented him to the Deanery of Peterborough.

Besides the works already mentioned, Dr. Perowne has written several articles in the Dictionary of the Bible, in the "Contemporary Review," and in other magazines; and he is now engaged in editing a very useful contribution to students of Biblical Literature, entitled the Cambridge School Bible. As a writer, Dr. Perowne is lucid, eloquent, and logical, always evincing a complete knowledge of his subject, and showing himself a thorough master of the English language. His commentary on the Psalms—the ablest and most elaborate in the English language—shows a critical knowledge of Hebrew which places him amongst the first Hebrew Scholars of the age. As a preacher he is earnest, animated, very instructive and practical, and eminently persuasive; and his sermons always appear to be the result of much reading and thought, and of a deep personal conviction of the truth and importance of the Message that he delivers to his hearers. He is justly considered to be in the foremost rank of English preachers. His theological views may be best gathered from a perusal of his Commentary on the Psalms, which in the words of a Reviewer "combines learning and spirituality of treatment in no common degree."

THE
CHURCH PORTRAIT JOURNAL.



The Ven. ARCHDEACON HEY.

(Photographed for this Paper by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE
VEN. WILLIAM HEY, M.A.,

Archdeacon of Cleveland, and Canon Residentiary of York.

THE Ven. Archdeacon Hey was born in 1811 at Ockbrook, in Derbyshire, of which place his father, the Rev. Samuel Hey, M.A., was Vicar for more than forty years—his mother being a daughter of the late William Gray, Esq., of York. His grandfather, William Hey, F.R.S., of Leeds, was a man distinguished as one of the most eminent surgeons of his day; and hardly less distinguished as a labourer in the cause of religion and philosophy. He was the intimate friend of William Wilberforce, Isaac Milner (Dean of Carlisle), and other well-known men of that time.

Mr. Hey, of Leeds, was the third of four brothers born in the Village of Pudsey, near Leeds. The other three brothers held honourable positions in the University of Cambridge; and the eldest of them, John Hey, D.D., was the first Norrisian Professor of Divinity. His "Lectures" were very popular when delivered, and they are still known to theologians as among the most learned, and, at the same time, most candid and liberal works of his day. Archdeacon Hey himself was educated partly under the private tuition of a relative, the Rev. J. Jowett, nephew of Dr. Jowett, Professor of Law at Cambridge; and partly at the King's School, Sherborne, Dorset, under the Rev. Ralph Lyon, D.D. From this School he proceeded to S. John's College, Cambridge, whence he graduated as 12th Wrangler in 1834, taking also classical honours, and of which College he was admitted a Foundation Fellow in 1836. Having been engaged for a time in private tuition, and having been

admitted to Holy Orders, on his Fellowship he came to York, in 1839, as Principal of a newly-established Proprietary School—which was ultimately amalgamated with the Cathedral School of S. Peter's—to the Head Mastership of which he was appointed in 1844. He held this office for twenty years, having under his care a large number of pupils, who have subsequently distinguished themselves both at the Universities and in their professions.

In 1854 he was appointed by Archbishop Musgrave to a non-residentiary Canonry in York Cathedral; and also by the then Lord Chancellor to the small Vicarage of S. Helen's, York, which he held along with his Mastership. In 1864 he resigned the Head Mastership of S. Peter's School, on being appointed, by the present Archbishop of York, one of the four Canons Residentiary of the Cathedral. In 1874 he was appointed, by the same Prelate, to the Archdeaconry of Cleveland; and he is now also Examining Chaplain to the Archbishop, and Vicar of St. Olave's, York. In 1878 he was one of the Select Preachers before the University of Cambridge.

Archdeacon Hey is a man of much natural ability and mental power, which have been carefully and conscientiously cultivated, and that in various directions—besides those which are generally supposed to belong specially to the Clerical Office. He is a many-sided man, singularly blessed with an even and well-balanced mind and disposition; clear-headed, of strong common sense, and possessed of that ready tact which is so invaluable in dealing with men and the circumstances of daily life. When to this it is added that he is a man of high religious principle, consistently carried out with unostentatious and active well-doing, and for so many years in the same place, we have the explanation and source of his extended influence, and the high esteem in which he is held in the city of York, throughout the Diocese, and beyond it. As Head Master of the Proprietary School and afterwards of the Cathedral School, and during the transition, when the former was merged in the latter, he had many difficulties to contend with. These were, fortunately for the permanent success of the school, overcome by the perseverance, the steady work, and the skilful steering of the Head Master, and the school was brought to a high state of efficiency and marked success. The Government was firm, yet kind and sympathetic. And what made this kind of governing orderly and respected was the prevailing knowledge throughout the school that there was a reserved force of character and resolution in the head ready to be called into action if needed. The general moral

tone of the students was admirable, and the intercourse between the head and the teaching staff was such as to call forth cheerfully united efforts for the success of the school. As a preacher, without any attempt at high flights of eloquence, he is very much above the average. Instructive, forcible, clear, convincing, and most unmistakeably earnest and sincere, he is very popular, and his pulpit influence for good is an abiding one. As a pastor he is equally esteemed and confided in. This can hardly be more strikingly expressed than it was to the writer, a short time ago, by an aged Clergyman of the Diocese, now gone to his rest:—"Archdeacon Hey is the one man of all others I should like to visit me on my death-bed."

Archdeacon Hey is not identified with any distinct party in the Church. He is a sound Churchman, of evangelical views, and a staunch lover of order and decency in the ritual and ministrations of the Church.

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The Ven. ARCHDEACON BLUNT.

(Photographed for this Paper by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE
VEN. ARCHDEACON BLUNT,

Canon of York and Vicar of Scarborough.

IT would perhaps be impossible to find a better organized parish than that of S. Mary's, Scarborough. On looking through a summary of the numerous religious and charitable undertakings which are in active operation within its bounds, the conclusion is irresistible that here is a parish presided over by a singularly capable and energetic head—one who has the distinguishing characteristics of earnest devotion to his work, and extraordinary power in its performance.

Such an one is the Venerable Richard Frederick Lefevre Blunt, Vicar of S. Mary's, Scarborough, and chieftain of the army of Church workers which carries on operations in the parish. His father, Samuel Jasper Blunt, held for half-a-century a responsible post in Her Majesty's Service; and his uncle, the Rev. Henry Blunt, Rector of Chelsea, and afterwards of Streatham, was well-known as an eminent Evangelical preacher, and as the author of numerous published sermons. It is clear that the subject of this sketch came of a good church stock, for not only were his father and uncle in Holy Orders, but his brothers and cousins must be added to the list, in the person of the Rev. Arthur Blunt (well-known as the principal of Hockerill Training College, in the diocese of Rochester), who died in 1871; the Rev. William Blunt, now Rector of the important parish at the Old Roman Camp of Chester-le-Street, in the county of Durham; the Rev. Henry Blunt, Rector of S. Andrew's Holborn, and the Rev. Gerald Blunt, the present Rector of Chelsea. Mr. Blunt is a representative of the old Sussex family of Blunts of Crabbit Park, Worth, and Springfield Place, Horsham.

Born in the old suburban parish of Chelsea in 1833, Mr. Blunt received his early education at Merchant Taylor's School, under Dr. Hessey, the present Archdeacon of Middlesex. Like others of our clergy, who have proved their singular aptitude for clerical office, Mr. Blunt did not at the outset of his career take Holy Orders, for he worked as a Law Student for several years—in the Temple, Lincoln's Inn, &c. But he was designed for other work than this. Prompted by a long-felt desire to devote himself to the service of the Church of God, he in 1856 entered as a theological student at King's College, London, where he worked hard for two years under Dr. Jelf, Archbishop Trence, Professor Plumptre, Dr. McCaul, and the present Dean of Peterborough—one of his greatest friends—(whose portrait and memoir appeared in our last issue). In December, 1857, he became a theological student of the First Class in King's College, having in fact taken a first-class in every subject at each terminal examination. We must not omit to mention that the degree of M.A. was subsequently conferred upon him by Archbishop Longley, on the application of Dr. Tait (then Bishop of London) and the professors of King's College whose lectures he had attended. He was also (in 1869) elected an Honorary Fellow of King's College, being the first Theological Student upon whom that honour had been conferred.

He was ordained deacon at the end of the year by the late Bishop Baring, and was licensed to a curacy under the Rev. C. H. Bromby (now Bishop of Tasmania). During his service in this curacy, he was appointed Honorary Lecturer on Divinity to the two Cheltenham Training Colleges, and after serving in the Diaconate for a year, he received priest's orders from Bishop Baring. It is worthy of note that at the examinations for both the Diaconate and the Priesthood, he came out first on the list. When his cousin became Rector of Chelsea, in 1860, Mr. Blunt accepted his curacy, and worked in the parish until 1864. In that year the important living of Scarborough fell vacant, and more than sixty applications for the appointment were sent to the patron, Lord Hotham. Although Mr. Blunt was a perfect stranger to that nobleman, his reputation as a valuable parish priest was already fully established, and Lord Hotham therefore asked Mr. Blunt to accept the living, which he did. Thus at the early age of thirty-one he became Vicar of one of the most important parishes in England—a parish containing then two churches and a population of 12,000. Since his residence there, however, he has succeeded in building All Saints' Church, and its accompanying Schools, as also S. Paul's Mission Chapel.

A clergyman, with a staff of between three and four hundred Church workers, may be looked upon by some of his less fortunate clerical brethren as a much-to-be-envied parish priest. But when the enormous amount of anxiety and responsibility which such an organization must entail is borne in mind and duly appreciated, it is fully evident that a clergyman in Mr. Blunt's position has far more claim to sympathy than to envy. Each branch of organization must have his personal supervision, if indeed its very initiation is not the outcome of his labours; each must claim, at any rate, a certain proportion of his attention and presence; each must involve ever-recurring work for his body and brain; and the whole must be largely dependent upon his judicious fostering care. How great a strain of work and anxiety must press upon the vicar of S. Mary's, Scarborough, is more fully understood when it is known that his parochial organization includes the employment of five curates, and four lay readers; a District Visiting Society, separated into four distinct divisions; a Communicants' Union; a Committee of Mothers' Meetings; a loan Blanket Club; four Day Schools; two Night Schools; a Bible Class for young men; a Bible Class for young women; four Sunday Schools; a Home of Hope; a Missions to Seamen Society; a branch of the Society for the Propagation of the Gospel; a branch of the Church Missionary Society; a branch of the Church of England Temperance Society; a Juvenile Temperance Society; a Penny Bank; a Cocoa House; a Coal Club; a Girls' Friendly Society; three Choirs; and a parish magazine.

In 1871 Mr. Blunt was appointed by the present Archbishop of York to the post of Rural Dean of Scarborough, and a few months afterwards to the Prebendal Stall of Grindale, and to a Canonry in York Minster. In 1873 he was appointed to the Archdeaconry of the East Riding, and by virtue of that office he became one of the Examining Chaplains to the Archbishop of York.

In Archdeacon Blunt the Church possesses a clergyman of distinguished ability and unusual power; one, too, of whom it may truly be said, that in these days of "advanced" views and "extreme" men, that he knows no party save the Church, and no extremes but hard work and devoted service.

THE
CHURCH PORTRAIT JOURNAL.



The Rev. HENRY BAKER TRISTRAM, LL.D., F.R.S.

(Photographed for this Paper by Mr. A. E. Fradelle, 216, Regent Street, W.)

THE
REV. HENRY BAKER TRISTRAM,

LL.D., F.R.S.,

(CANON OF DURHAM.)

OF all popular clergymen in the County of Durham, perhaps Canon Tristram is the most popular. Possessed of unusual abilities, and characterized by unfailing vigour and energy, he has gained the confidence and respect of the masses of the people in many of the great centres of population which know him as a neighbour and a friend.

Canon Tristram is descended from a goodly ancestry of clergymen, reaching back for several generations, all of whom were trained in Oxford University. His father was a well-known Vicar of Eglingham, Northumberland,—a pastoral parish on the slope of the Cheviot Hills. The son received his early education at Durham Grammar School, afterwards proceeding to Lincoln College, Oxford, where he held a scholarship and an exhibition. In 1844 he graduated second class in classics, in the same list with the present Bishop of S. David's, the Master of University College, Professor Plumptre, and other distinguished men. The year 1845 was spent by Mr. Tristram in travelling through Switzerland and Italy. On his return to England he was ordained by the Bishop of Exeter to the curacy of Morchard Bishop. The arduous duties which devolved on him during the absence of the rector, Archdeacon Bartholomew, and on the removal of the senior curate, left but little time for other than pastoral work. In less than two years Mr. Tristram's health, which had already suffered from an accident at college, broke down, and he was compelled to relinquish his curacy. At this juncture Admiral Sir Charles Elliot was about to proceed to Bermuda as governor, and Mr. Tristram accompanied him as chaplain and secretary. His residence at Bermuda was continued for three years, during which period, from the time he was able to resume clerical work, he discharged the duties of naval and military chaplain, and rendered other spiritual services to the mixed population of one of the large parishes of the island.

From Bermuda Mr. Tristram went to the United States, and while there, in a state of hesitancy between returning home and undertaking missionary work in a warmer climate, he was decided by an offer which reached him from Rowland Bardon, Esq., of the small living of Castle-Eden, in the county of Durham. Here,

in addition to his other duties, Mr. Tristram engaged in preparing pupils for the universities and military examinations. These labours continued until 1855, when the state of his health again compelled him to seek a milder climate. A congenial work, to which he had devoted himself before leaving England, was in assisting in the establishment of a female training college in the diocese of Durham, which has since largely supplied the northern counties of England with female teachers.

The winter of 1855 was spent in the city and neighbourhood of Algiers, with several excursions into the Northern Sahara. Mr. Tristram's literary efforts had hitherto been confined to occasional contributions to scientific and other journals of passing interest; but a new world was opened out to him in Algiers which fully aroused his powers of observation, and called his pen into requisition. The second winter of his stay was altogether occupied in traversing the Sahara beyond the range of the Atlas Mountains. A third winter spent in the Mediterranean afforded him his first opportunity of visiting Palestine. He visited Carthage and Malta, and touched at many points of interest in the Levant—among the islands of the Archipelago, and on the coast of Greece and Asia Minor. From Smyrna an inland tour to the Seven Churches of the Apocalypse was undertaken. In Jerusalem Mr. Tristram took a lively interest in the operations of the several missionary societies, and cheered the hearts of his brethren by words of kindly encouragement. Remaining in England for several years, Mr. Tristram engaged in various plans for promoting the religious welfare of his neighbourhood—among which we may mention the establishment of the East Durham Book-hawking Society, which for a number of years was carried on successfully from his own house as a centre.

On the death of the Hon. Augustus Barrington, Master of Greatham Hospital, the late Archbishop Longley, then Bishop of Durham, collated Mr. Tristram to that office. Greatham Hospital is an ancient foundation granted by Bishop Stithell in the year 1272, for the maintenance of fifty aged and decayed brethren, clerical and lay, and for the performance of a daily Divine service.

Another winter abroad being found advisable, Mr. Tristram resolved to turn his absence to account by such an exploration of the Holy Land as should furnish facts in natural history, geology, and other branches of physical science, available for a work in illustration of Holy Scripture. The need of this had been impressed upon him while contributing to Smith's "Dictionary of the Bible." He landed at Beyrout in the autumn of 1863. It was a time of excitement caused by the recent massacre of

the Christians by the Druses of the Lebanon, alike at Damascus and in the villages between that city and Beyrout.

At Beyrout, Mr. Tristram's interest and sympathy were called forth by a visit to the schools then conducted by the late Mrs. Bowen Thompson, and on his return he did not forget to advocate their claims on Christians at home. In his paper, "A Winter Ride in Palestine," in the volume of "Vacation Tourists and Notes of Travel," for 1862-63, we find interesting glimpses of these Syrian schools, where nearly four hundred native females—married women, girls and infants, of various creeds, and nationalities, and grades—are receiving a sound, useful, and thoroughly Christian education.

From Beyrout our traveller journeyed with his party of friends to Jerusalem, by the line of the seacoast, passing through Syrian villages and ultimately fixing his winter-quarters on the margin of the Dead Sea. He spent at this time a period of ten months in the examination chiefly of the geology and natural history of the country; directing his attention particularly to the basin of the Dead Sea, and to the districts east of the Jordan, as being those least accessible to travellers, and of which our knowledge was least complete.

Mr. Tristram returned home in the summer of 1864, and in the following year published his volume, "The Land of Israel," by which as an author he is best known. The freshness of the descriptions, written chiefly on the spot; the accuracy of his investigations in topography, in natural history, and in the verification of localities, combined with the genial and Christian tone of the work, have insured for it a wide acceptance, and the position of a high authority on the subjects of which it treats. In 1868, Mr. Tristram received the distinguished honour of election as a Fellow of the Royal Society, and in the same year the University of Edinburgh conferred upon him the degree of LL.D. In 1874 he was made a Canon of Durham Cathedral, and last year a yet greater honour was offered to him by Lord Beaconsfield, the Bishopric of Jerusalem. This, however, he declined. In 1872 he made a tour in Moab, and published the results in the "Land of Moab" the next year, including some important discoveries of hitherto unknown ruins of the epoch of the Persian conquest. In 1871 he published "Bible Places,"—his most popular book.

In Canon Tristram the Church has a son who has done her honour by his learning and research, and who is, furthermore, one of her most thorough-going defenders; for he is a staunch Church and State man; and sets his face like a flint against the Liberation Society and all its ways.

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The Rev. W. BOYD CARPENTER, M.A.

(Photographed for this Paper by Mr. A. E. Fradelle, 946, Regent Street, W.)

THE REV. W. BOYD CARPENTER, M.A.,

Vicar of Christ Church, Lancaster Gate.

MR. Carpenter has not been content to leave to others all those aids which the preacher can command from a wide range of reading, a ready interchange of thought, and a loving study of nature and art, and thus he has strengthened his position and maintained the reputation of his pulpit in a way to which none but the most determined stereotypist can raise an objection. It is impossible, in listening to one of his logical, clearly arranged, and thoroughly attractive sermons, to fail to realise how thoroughly the power of the spiritual may be increased by a legitimate use of what some would term the artificial appliances of oratory ; and the gain is all the greater because there is the most complete naturalness in the work when it is put before us, and an utter absence of any straining after mere effect. In thus speaking of Mr. Carpenter at the outset as a preacher, before alluding to his work as a pastor, we are only doing him an act of justice, for it is to his facility in the pulpit that he owes so much of his popularity ; but at the same time it must not be imagined that we credit him with any desire to be, or to be regarded, as a "popular" preacher in the somewhat equivocal sense which custom has given to that expression. He is very far, indeed, from being a mere sayer of smooth things. His aim, so far as we have been able to gather it from the sermons which we have heard or read, is not only to induce his people to live the spiritual life, but to give them in clear, sharp outline, a reason for the faith that is in them, and thus it is that his sermons are so eagerly listened to by young men.

Preaching to edification is with the Vicar of Christ Church no mere meaningless phrase, but his sermons bear the marks of careful thought, and of the conciseness which in an extempore preacher is so all important. It might, in fact, almost be supposed that the preacher had a manuscript before him, so easy is the flow of his thoughts and words, and he gives in that way the clearest evidence that self-com-

mand in utterance is not one of the virtues which are beyond his ken. Mr. Carpenter has several times been called upon to fill the office of Select Preacher at Cambridge University, a distinction which at his comparatively early period of life is not to be undervalued, and on each occasion he seems to have acted on the wholesome advice which Bishop Wilberforce was so fond of giving, and on which he acted, by letting the Church settle his subject for him. Thus, when his sermons at Cambridge five years ago were preached during the season of Epiphany, he took for his leading subject the "Babe"—a sign to mankind, followed by "The Cross and its attractive Power," thus illustrating the life of Him who came by water—the emblem of innocence and purity—and blood the emblem of suffering.

At S. Paul's Cathedral Mr. Carpenter preached an eloquent sermon, at the festival of that most meritorious institution—the Corporation of the Sons of the Clergy in the year 1876 by the request of the Archbishop of Canterbury, and he has been several times the preacher at the evening service in the nave of Westminster Abbey. It is, however, among his own people that Mr. Carpenter is heard to the best advantage, for the crowded church and the abundant sympathy between the preacher and his hearers give plain evidence of his influence. Mr. Carpenter entered upon his last incumbency but one (at S. James's, Holloway,) as the successor to Mr. Mackenzie—who was universally beloved, not only in S. James's but throughout Islington, and thus he was at first placed in a position of considerable difficulty and delicacy. To follow a preacher of such exceptional ability was in itself no slight undertaking; but the new vicar had already become generally popular in the district where he had assisted Mr. Mackenzie during his last illness, and for some time had been practically in sole charge. To say that the congregation showed no signs of diminution—although we are far from placing too high a value upon such a test—is enough to prove that the new Vicar had already won his way to the hearts of the people; and as their pastor in the home, as well as in the church and in the school, he made his influence widely and deeply felt. His constant effort has ever been to stimulate his people to live above the world, and never to be satisfied with mere respectable religionism.

In parochial organization, Mr. Carpenter was assisted at S. James's by many ready workers in the schools and in visiting the poor, in both of which points his parish was specially fortunate. It is in fact only another illustration of the truth, that when a clergyman desires to interest his people in the various agencies which he employs for the good of the poor, he will rarely find himself without helpers; and the balance

sheets appended to the reports showed that the various institutions were liberally supported. As a parish S. James's may be instanced as a case in which no opportunity for good was left unused. The spectacle of hearty union presented by the people and their Vicar was most gratifying, and even men whose views on ecclesiastical questions differed from those of the Vicar of S. James's, gladly united in their testimony to the devotion which ever characterizes his life, and to the zeal and ability which he brings to bear upon all he undertakes. It only remains to be added that Mr. Carpenter, who is the son of the Rev. Henry Carpenter, Vicar of S. Michael's, Liverpool, was born in the great seaport, and graduated at Cambridge in 1864, coming out in the honour list as Senior Optime in the Mathematical Tripos. In the same year he was ordained by Archbishop Longley and licensed to the curacy of Maidstone, after which he worked at Lee with Mr. Bucke at Trinity Church. As an author Mr. Carpenter is known by his "Prophets of Christendom," an attractively written series of sketches of great preachers, past and present, and by several minor works. The papers which fill the above named volume were originally published in the "Clergyman's Magazine" and were among the most popular contributions to its pages.

In 1878 he was appointed Hulsean Lecturer. The lectures entitled "The Witness of the Heart to Christ" have just been published by the Society for Promoting Christian Knowledge. Mr. Carpenter contributed two notes on Revelation to Bishop Ellicott's "Commentary for English Readers"; and last year he published a sketch of early Christian times, entitled "Narcissus."

Mr. Carpenter is in no sense a party man. On his appointment to his present post, a newspaper described him as one whom no Church party could claim as their own. So late as last year he was honoured by the appointment of honorary Chaplain to the Queen; and he has also been appointed Chaplain to the Bishop of London.

For the foregoing sketch we are largely indebted to one of the "Sketches of London and Suburban Churches by a Layman," which appeared in the *English Churchman* a year or two ago.

THE
CHURCH PORTRAIT JOURNAL.



The Rev. DANIEL MOORE, M.A.

(From a photograph by Messrs. Lombardi, Pall Mall.)

THE REV. DANIEL MOORE, M. A.,

Vicar of Holy Trinity, Paddington.

THERE are few of the parochial clergy of the English Church who are better known or who are held in higher estimation than the Rev. Daniel Moore. Regardless of worldly prospects of a more attractive nature, Mr. Moore devoted himself to a profession in which he had neither family interest, nor any prospect of preferment, save that which might be opened out to him by the consecration of his energies of mind and body to the work on which from earliest youth he had set his heart. He entered into residence at Cambridge in 1836, graduating as B.A. in 1840, and M.A. 1844.

Few who have enjoyed the privilege of Mr. Moore's conversation, who have read his writings, or who have listened to his sermons, will be surprised to learn that from his earliest years his taste led him to cultivate the study of language rather than that of mathematics. At the time, however, at which Mr. Moore entered the University of Cambridge, a place in the classical tripos could be obtained only by those who had previously taken mathematical honours. Mr. Moore's previous studies had not been at all in this direction, and therefore during his academical career he gave himself chiefly to Theological and general literature, while still devoting a sufficient amount of time to the study of Mathematics to enable him to take an honourable place amongst the Senior Optimes of 1840. Even during his undergraduateship, however, Mr. Moore had achieved for himself a reputation not only in his college but in his University. In the year 1837 he gained the much coveted Norrisian prize for the best essay on a given Theological subject. In the year 1839 he obtained the same distinction; and in the year in which he took his degree of B.A. he was declared the successful candidate for the higher distinction of Hulsean prizeman. In the same

year Mr. Moore entered upon the duties of the sacred office, having been ordained by Bishop Blomfield to the curacy of S. Bride's, Fleet Street, a parish then under the charge of his old friend the Rev. Thomas Dale, late Dean of Rochester. Here his superior powers and his devotion to the work on which he had entered were at once recognised. In the year 1841, within the year of his diaconate, he was appointed to the Incumbency of Christ Chapel, Maida Hill, in succession to the late Rev. Sanderson Robins. In 1844 he became the successor of the able and eloquent Henry Melvill, at Camden Chapel, Camberwell. In the same year he was appointed Select Preacher before the University of Cambridge. On two later occasions, in the years 1851 and 1861, the same honour was conferred upon him. In 1856 Mr. Moore became for the second time the successor of Canon Melvill, in the so-called "Golden Lecture,"—a lecture delivered every Tuesday morning in the Church of S. Margaret, Lothbury. In 1864 he was appointed Hulsean Lecturer in the University of Cambridge—his discourses delivered in that office being afterwards published under the title of "The Age and the Gospel." In 1866 he was appointed to the Vicarage which he now holds of Holy Trinity, Paddington, and in 1870 he was made Chaplain in Ordinary to Her Majesty the Queen.

As a preacher, Mr. Moore is held in high estimation, not only by his own congregation, and in his own University, but in every part of England in which his aid has been invoked on occasions of special interest and importance. A selection from these discourses has been published by Messrs. Rivingtons, under the title of "Sermons on special occasions." They comprise, among others, three sermons before the Queen and Royal Family; three at the Chapel Royal, Whitehall; several at the evening services at S. Paul's Cathedral and Westminster Abbey; a series of discourses at the Oxford Lenten Mission (instituted by Bishop Wilberforce), together with many anniversary sermons for the British Association and other public societies. Mr. Moore's name has also become a household word in many families in which he is personally unknown, on account of his work on "Daily Devotion"—a book designed for the family or the closet, and which has passed through several editions. The other works which Mr. Moore has published are too numerous to admit of a specification in this brief and imperfect sketch of his personal history. Amongst them, however, the following may be mentioned: "The Christian System vindicated against the more popular form of Modern Infidelity," "Sermons preached before the University of Cambridge," "The Divine authority of the Pentateuch," "Christian Consolation," "Aids to Prayer," "Temptation," &c.

Mr. Moore's reputation as a successful and methodical organizer in parish work is scarcely less remarkable than that which he has acquired as a preacher and as a writer. His schools occupy a foremost place in Blue Books and Inspectors' Reports. His district agencies are of the most varied and successful kind, whilst his annual preparations for confirmation involve examinations of the candidates spreading over so long a time, as that few who have passed through the ordeal are ever likely to lose the remembrance of that solemn ordinance. The church work is incessant,—daily service, weekly communions, saint's day services, week-day lectures, bible classes, working men's meetings, make the Church Calendar for the month, which lies before us, a syllabus of parochial labours, which must require a good staff of curates, under a vigorous head, effectually to carry out.

In his ecclesiastical position, Mr. Moore is confirmedly moderate. Strongly evangelical in his doctrine, he is a good and honest churchman, and there are few churches where Holy Communion is so frequently administered or so numerously attended. No doubt the removal from his present position of one so universally esteemed would entail upon many a great and perhaps irreparable loss. Notwithstanding, however, the heavy sorrow which would thus be sustained by those amongst whom Mr. Moore has laboured for many years, and to whom he has become endeared by many associations, a still larger number both of the clergy and laity would hail with peculiar satisfaction his appointment to some higher post, in which his wise and moderate counsels might conduce yet more widely to the peace and stability of the English Church in a time of prevailing perplexity and division.

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The Rev. CANON BLAKENEY, D.D.

From a photograph by Messrs. J. J. & S. Johnson, Glossop Road, Sheffield.

THE REV. CANON BLAKENEY, D.D.,

Vicar of Sheffield.

THE Rev. John Edward Blakeney, D.D., was ordained by the Bishop of Ripon in 1849, for a curacy in the neighbourhood of Bradford, Yorkshire. In 1852 he became associated with his brother, the Rev. R. P. Blakeney, D.D., as curate of Christ Church, Birkenhead, where for eight years he laboured with a zeal and faithfulness which endeared him to all classes. Early in the year 1860, he was appointed by the Rev. Dr. Sale, Vicar of Sheffield, to the Incumbency of S. Paul's in that town. Before leaving Claughton he was presented at a public meeting with a number of valuable gifts, and addresses—expressive of his zeal, consisting of life and earnest labours. Amongst these was a purse containing £150, together with an illuminated address, and silver salver, upon which the following words were inscribed: "Presented to the Rev. J. E. Blakeney, M.A., by the congregation of Christ Church, Claughton, as a small token of their high appreciation of his character as a Christian minister, and of the deep sense which they entertain of his soundness in the faith, his ability as a preacher, his activity as a pastor, his kindness to the poor and young, and his sincerity as a friend."

It was, however, as Incumbent of the populous manufacturing district of S. Paul's, Sheffield, that Mr. Blakeney's energy and organizing and administrative powers were brought out. He entered upon his duties with great zeal, and from finding a parish almost devoid of any parochial machinery, he left it at the close of sixteen and a half years one of the best worked parishes in the country.

Soon after his induction, he, with the aid of the late Dr. Sale, succeeded in raising £1,000 for the wiping out of a debt which had been on the Church since its creation in 1740. He then had the interior renovated; and before the close of twelve months the church was filled to overflowing by a congregation composed of all classes of the community. He was the first to introduce Female Bible agency into Sheffield, and quickly established Mothers' Meetings, Young Men's Associations, Night Schools, Open-air Services, &c., &c. The schools were crowded both on Sundays and week-days, numbers having to be turned away for want of room. This led Mr. Blakeney to commence the handsome schools and club-rooms, which now stand as a lasting

testimony to his work in S. Paul's. When we mention that they cost £5,000, which he raised without the aid of any society, and that this amount was contributed by about 10,000 persons, some idea can be formed of the magnitude of the undertaking. After completing, filling, and making these schools self-supporting, Mr. Blakeney felt that the time had come to make a movement for the complete renovation of the Church; this he accomplished at a cost of upwards of £2,550. The Church was reopened on October 12th, 1870, by His Grace the Lord Archbishop of York.

In the summer of 1874, Mr. Blakeney was offered the valuable living of Cloughton, Cheshire, but after due consideration he decided to remain at S. Paul's. This decision was highly gratifying to his people, who, to show their appreciation of his preference, presented him with a case of silver worth £120, together with a purse containing upwards of £520. At the close of the same year, he received the offer of the important living of Hull, but, in deference to a strongly-worded memorial signed by almost every member of his congregation, begging him not to relinquish his work in Sheffield, he decided to remain with them. About this time the Archbishop of York conferred upon him the dignity of Canon of York.

In 1877, he received from the Lord Chancellor the offer of the Vicarage of Sheffield, vacant by the elevation of the Rev. Rowley Hill to the Bishopric of Sodor and Man. This very important charge he felt bound to accept, and upon the 26th September, 1877, he was inducted in the Parish Church in the presence of an overflowing congregation, when the ceremony was performed, and the sermon preached by the Bishop of Sodor and Man. His appointment gave universal satisfaction throughout the town, Churchmen and Dissenters alike uniting in according him a hearty welcome to this onerous and increasingly important living. To quote the words of the *Sheffield Independent* :—

“Among the Church laymen of Sheffield there can be no doubt the promotion of Canon Blakeney will be highly popular. He is a universal favorite both because of his activity and his geniality, and if Sheffield could be polled he certainly would have headed the return. Nor will his advancement be less acceptable to Nonconformists. It is true he has been a formidable, but at the same time a fair competitor with the Chapels in his parish. He has entered into no unseemly controversies, nor made himself a prominent partizan. His great aim has been to do the work appointed him in the best way, leaving others to discharge their own duties without let or hindrance or criticism from him. A zealous minister of the Church of England, he has not been a quarrelsome one. An active parish clergyman, he also possesses the rare gift of pulpit eloquence, and has attached the hearts of the people to himself in a manner as remarkable as it must be gratifying.”

His old flock at S. Paul's, although sorely tried at parting with their beloved Pastor, were rejoiced at his advancement. One of them, when presenting a handsome brougham and other gifts to Canon Blakeney, as parting tokens of esteem, after alluding "to his unwearied devotion," said, "his unbounded sympathy, his personal influence, and genial manner, have all left a sweet savour behind,—and our regret at losing him is mitigated by the fact that he is only leaving us for a greater sphere of usefulness and importance." Soon after his appointment the Archbishop made him Rural Dean.

In the autumn of 1878, the Church Congress held its 18th meeting in Sheffield. The *Graphic* in giving a *resumé* of the leading characters present on that occasion said, referring to Canon Blakeney, "He is a man of great earnestness and large hearted sympathy, and is possessed of great organizing talent, and it is to his efforts that much of the success of the late Congress is due."

In May of 1879, a movement was set on foot by the leading people of Sheffield to present Canon Blakeney with his D.D. degree; this was speedily accomplished, and he accordingly took it in June of that year. The *Sheffield Daily Telegraph* in alluding to this says, "In honouring Canon Blakeney, Sheffield honours itself, and though no degree and no distinction can possibly increase the estimation in which he is held by those who know him best, it is not well that any appropriate mark of regard should be neglected. Sheffield's Vicar will lack nothing which Sheffield men and women can give him as indications of the affection that is felt on every side for one who is regarded as the friend of all and the foe of none." Canon Blakeney is now engaged in the restoration of the fine old Parish Church, and we doubt not that he will be helped and supported in this undertaking as he has always been in the past. During the Vicariate of Bishop Hill, the late Mrs. Thornhill-Gell contributed £10,000 towards this object, and Mrs. Samuel Parker has defrayed the entire cost of the South Transept, which amounted to £2,500; other additions, however, are found necessary, which will cost at least four or five thousand pounds more. This amount the present Vicar is now endeavouring to raise. It may be interesting to mention that during his ministry at S. Paul's, he raised for various objects upwards of £27,000.

Canon Blakeney holds firmly to the doctrine, discipline, and order of the Church of England; but he is generous towards those who differ from him, and thus he is beloved by all.

THE
CHURCH PORTRAIT JOURNAL.



The Rev. CANON MONEY, M.A.

(From a photograph by Messrs. Lombardi, Pall Mall.)

THE REV. CANON MONEY, M.A.,

Honorary Canon of Rochester, Vicar of S. John's, Deptford, Rural Dean and

Chaplain to the Bishop.

CANON Money was the youngest son of W. T. Money, Knight Member of Parliament, and afterwards Consul-General for Venetian Lombardy and the Ports in the Adriatic. His mother, Eugenia, was the daughter of W. Money, Esq., of Homme House, Herefordshire, and Whetham, Wiltshire. Before going to Cambridge, he read with the Reverend E. B. Elliott, the distinguished author of the "Horræ Apocalypticæ," fellow of Trinity College, Cambridge, and afterwards Vicar of Tuxford. Canon Money's companions there were Lord Haddo and the Hon. Alexander Gordon, sons of the Earl of Aberdeen. From Tuxford, Canon Money proceeded to Cambridge, and was entered at Corpus Christi College. Before taking his degree he was offered an appointment in the Colonial Office, where he remained for five years. Under a powerful and constraining influence he retired from the Civil Service, and having completed his terms at college and obtained the B.A. degree, was ordained deacon by the Bishop of Gloucester and Bristol in 1845, and Priest in the following year. His first curacy was at Cheltenham with the present Dean of Carlisle. Whilst there he was offered the incumbency of S. John's, Derby. From Derby he came to London, and was Senior Curate of All Soul's, Langham Place, with the late Bishop Baring. After acting as curate at Upper Chelsea he was for some time Association Secretary to the Church Missionary Society.

In July 1855 he began to officiate as the first Incumbent of S. John's, Deptford, a church built by the Baroness Burdett-Coutts. The site and Vicarage were given by Mr. J. Lucas, who also gave the ground upon which were afterwards erected a

beautiful group of schools. In the district of S. John's when first formed there was a population of about 8,000; this has since increased to 11,000. The beginnings of Church work at first were small. A little school, started and supported by the liberality of the Baroness Burdett-Coutts, formed the nucleus of the future parish, and from that small centre the glad tidings of the Gospel spread throughout the district. When first the subject of this sketch came to Deptford, the whole neighbourhood suffered from the evils connected with and flowing from Greenwich Fair. To put a stop to this seemed to many an impossibility, but encouraged by the thought that nothing is too hard for the Lord, and that the prayer of faith could never fail, he began in consultation with his friend, Lord Haddo, then living in the Ranger's House, Blackheath, to take measures for the suppression of the Fair. Having obtained the consent of the Home Office, and ascertained that there was no legal obstacle in the way, he addressed an earnest appeal to the residents in the neighbourhood asking for their moral support and influence. This address was largely circulated, and then Mr. Mallalieu, the Superintendant of Police, made arrangements to prevent the different vans and carts occupying the ground, and so the fair which had been for years such a fearful curse was at an end. The development of the parochial machinery now proceeded rapidly. Various agencies were set to work, and again assisted by Mr. J. Lucas, a splendid hall capable of holding five hundred persons was built, with reading-room and residence adjoining, in the very heart of the poorest part of the parish. These efforts, accompanied by the preaching of the Gospel, soon produced a great change, so that quietness and order prevailed, and the moral aspect of the place rapidly improved. To all this Lord Cairns bore strong testimony at a meeting of the Scripture Readers' Society, quoting from the reports of police inspectors and constables as to the diminution of crime and the moral improvement of the parish.

In the midst of his labours as a parochial minister, Canon Money was urged to become a candidate for the representation of the Greenwich Division on the School Board for London. After a keen contest he was returned, and remained for three years an active member of the Board, but finding that the duties took up time that could be ill-spared from his parish, he, on the occasion of the recent triennial election, announced his intention of not again seeking the suffrages of the electors. In his address he said, "To undertake the important and arduous duties devolving upon a member of the School Board, and at the same time to continue in charge of a large parish containing 11,000 persons, seemed to me at first a very difficult undertaking.

I can only say that nothing but a strong sense of duty and the urgent request of many friends, including the then Bishop of the Diocese, the Clergy, and several working-men, would have induced me to face it. Having, however, been elected, I endeavoured to justify the confidence you so kindly placed in me. I have regularly attended the meetings of the Board, as well as the committees upon which I was placed. In addition to this, I have had to attend to the business of the Board in this division, watching over the schools, and endeavouring to secure the attendance of children at them. The expenditure of time and strength involved in all this is very considerable, and, when I thought of the claims of my large parish, I felt that I could not in justice to it undertake for three years more these extra-parochial duties. I have been strongly urged to continue, even by members of different opinions at the Board, but I have felt myself precluded from doing so for the reasons I have stated."

In 1875, the subject of this notice was appointed to an honorary Canonry in the cathedral of Rochester. He is also chaplain to the Bishop of Rochester, and Rural Dean of Deptford. At the commencement of the great London Mission, in 1874, he was selected by Bishop Claughton, then Bishop of Rochester, to give an address at a meeting of the three Metropolitan Bishops and clergy, at King's College, immediately after the service which was held in S. Paul's. Amongst other publications of which he is the author, he has written a Paraphrase on the Lord's Prayer, Retirement and Prayer, Handbook of Special Mission Services, Formation of God's image in the Soul, and an introduction to a Memoir on the Education of the Natives of India, &c. The staff in S. John's is very large, and there are many lay helpers. Recently a very large number assembled at the church, and afterwards at the Mission Hall, and were affectionately addressed by the Bishop.

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The Rev. R. P. BLAKENEY, D.D., LL.D.

Specially photographed for this Journal by Mr. G. V. Yates, Occupation Road, Sheffield.

THE

REV. RICHARD PAUL BLAKENEY, D.D., LL.D.,

Vicar of Bridlington and Rural Dean.

THE Rev. Dr. Blakeney is a member of an old Norfolk family, which settled in Ireland. Many of the family were distinguished in military life, and notably, General William Blakeney, the gallant defender of Minorca, who was raised to the Peerage; and Field Marshal Sir Edward Blakeney, a Peninsular soldier who died a few years past. Mr. Blakeney graduated in Dublin. He took his Divinity Testimonium in the first class of the Tripos, and was ordained by the Bishop of Lincoln in June, 1843, for the curacy of S. Paul's, Nottingham. At this time the Romanists were making a great stir in that town, and had erected a cathedral on a commanding site. At the urgent request of his Incumbent, Mr. Blakeney delivered several courses of public lectures, which were attended by vast numbers of persons, and produced a great impression. He was thus at the very outset of his ministry, when only 23 years of age, thrown into public life.

In 1844, he translated and published extracts from the Moral Theology of Alphonsus Liguori, which exhibit the subtle casuistry of the Church of Rome. This was followed by the Nottingham Tracts. In the same year Mr. Blakeney was appointed to the Incumbency of Hyson Green, near Nottingham, where he laboured with great success. He was the first Incumbent of the new district, the church of which was soon filled. In January, 1852, he was led to accept the charge of Christ Church, Cloughton, in the neighbourhood of Birkenhead. The church was the private property of Mr. James Ball, but licensed for public worship by the Bishop of Chester. Mr. Blakeney had been little more than a year in this important sphere of labour, when his congregation purchased the church and took the necessary steps for its consecration. Here, under his ministry, and that of his brother (now Vicar of

Sheffield), a large and influential flock was gathered. In 1851, he published a "Protestant Catechism," which has had a great circulation; it has now passed through 70 editions of 1,000 each. The acting committee of the General Assembly of the Church of Scotland unanimously recommended this book, a copy of which, at the expense of John Hope, Esq., a Christian gentleman of great munificence, was sent as a gift to every parish minister and schoolmaster in Scotland. About the same time Mr. Blakeney took his degree of LL.D., and published a manual (a larger work) which has passed through 17 editions.

Mr. Blakeney was introduced to, and addressed the General Assembly of the Church of Scotland, June 1st, 1855, in reference to which we give the following extract from the *Edinburgh Evening Post*: "Dr. Bisset, in moving the thanks of the Assembly to Dr. Blakeney for his interesting address, said that his fame was in all the Churches, and that no member of that house could be ignorant of his high character and attainments. The Moderator (Dr. Grant) then, in a beautiful and eloquent address, tendered the thanks of the Assembly to Dr. Blakeney."

In 1865, Dr. Blakeney published a large work on the history and interpretation of the Book of Common Prayer, which has received marked approval, and has found its way to Montreal, Huron, and other colonies, where, in some instances, it is appointed as a class book for the use of candidates for Holy Orders. The late Dr. Stephens, the eminent ecclesiastical lawyer, in his speeches before the Ecclesiastical Judges, referred to this book as "able, lucid, and accurate," and "of high authority." In 1868, the *Senatus Academicus* of the University of Edinburgh conferred on Dr. Blakeney the degree of D.D. This degree, it may be remembered, is not purchasable, and can only be given at the option of the *Senatus* as a reward of merit.

In 1874, Dr. Blakeney accepted the living of Bridlington, Yorkshire, after a ministry of 23 years in Cloughton. His departure was a subject of the deepest regret to his old flock, who presented him with a silver salver and a purse of £500, together with an address which contained the following passages: "We, the members of Christ Church, Cloughton, beg to express our heartfelt sorrow at your removal from our midst by your acceptance of the rectory of Bridlington, which, in the providence of God, has been offered you. During your lengthened ministry here, of nearly 23 years, you have endeared yourself to us by your hearty sympathy with us in the various occurrences of life, by your willingness to deny yourself for the spiritual benefit of others, and by the warm-hearted charity you have always exhibited. It is

not for us to speak of your talents as a pastor and expounder of the Gospel. These are known to all acquainted with you, but we cannot refrain from thanking you for the wholesome truths we have been privileged to hear you proclaim from the pulpit, and for your Christian and consistent life, which has been to us a living epistle more practical than anything that language could convey. We beg you will accept the accompanying silver salver, and purse containing £500, as a token of our deep respect and high esteem; and we earnestly pray that the Lord's blessing may accompany you to your new sphere of labour, and rest on your various enterprises for the good of those entrusted to your charge, and that you may be spared for many years to work in the Master's holy service." About a year after his appointment to this living, the Archbishop of York conferred on him the office of Rural Dean.

The Priory Church of Bridlington is a magnificent structure which had been partly restored by means of the zeal of Rev. H. F. Barnes, the late Vicar, assisted by Col. Prickett, the squire. Much remained to be done, the western front and tower, and several of the windows, were in a ruinous condition. Soon after his appointment to the living, Dr. Blakeney set to work, and with the aid of his zealous co-secretary, Thomas Harland, Esq., succeeded beyond all expectation. Rev. Y. Lloyd Greame contributed about £6,000, which with £11,000 given by the parishioners and friends, enabled the committee to restore the western front, to rebuild the western towers, and to accomplish other necessary repairs. A dedication service was held on April 17th, 1879, attended by the Archbishop of York—who preached the sermon—a day which will be long remembered. His Grace remarked—"But here to-day I am able to tell you that the work, taken as a whole, is done, is well done. May our God accept it for the good of this place, and may we all remember that it is not wood and stone but souls and spirits of men that build up the church, which the Lord Jesus by His spirit will dwell in for ever, and that we must bring our own soul and spirit to the building up of that invisible house if we would draw near Him and be saved."

Dr. Blakeney, as a parish priest, has few equals. He has ever been a constant and diligent visitor amongst both rich and poor, and the sick and afflicted always find him loving and sympathetic. His pulpit addresses are eloquent and impressive, and breathe the spirit of deep piety. He is strongly attached to the Church of England; but is ever ready to recognise true Christian work by whomsoever it may be effected.

THE
CHURCH PORTRAIT JOURNAL.



The Rev. H. R. HAWEIS, M.A.

(Specially photographed for this Journal by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE

REV. H. R. HAWEIS, M.A.,

Rector of S. James's, Westmoreland Street.

HUGH Reginald Haweis, a leader of the Broad Church party, and one of the most popular preachers in London, was born at Egham on the 3rd of April, 1838. He is the eldest son of the Rev. J. O. W. Haweis, present Rector of Slaugham, Sussex. His grandfather, the late Dr. Thomas Haweis, was one of the founders of the London Missionary Society, and an eminent light amongst the Evangelicals at the beginning of this century. At sixteen years of age, Hugh Reginald, whose youth had been extremely delicate, was sent to Freshwater, Isle of Wight, under the care of the Rev. John Bicknell, an austere but worthy man, of rigid High Church views, between whom and his pupil—though the latter has departed widely from his tutor's theological instructions—there has remained a firm friendship to this day. Restrained by bodily weakness (he suffered from two separate attacks of hip disease) from indulgence in the ordinary pleasures of boyhood, the lad gave himself up to musings and books. He read widely on many subjects, and with precocious talent was an early contributor to local journalism. He had a strong musical faculty, and at the age of fourteen was a remarkable violin player, and became a favourite pupil of Ouri, himself trained under the grand Paganini. He was indeed no great proficient in the orthodox branches of juvenile learning. The school-room was never his favourite apartment, and it is on record that, at an age when he should have been well up in those subjects, his classics were in arrears and his arithmetic shocking. So it was that on leaving school and entering University life at Trinity College, Cambridge, he soon forsook the class-room, and spent his days on the banks of the Cam, or in the College libraries, in company with Carlyle, Emerson, Bacon, and the French and German philosophers. But though he did not stand high in the tripos, his musical faculty made him greatly acceptable; and, as the late Dr. Donaldson observed of him, "whatever he might be in the senate house, in the concert hall Haweis invariably passed a brilliant examination." He brought away with him, however, from College a considerable store of that kind of knowledge which often stands a man in better stead in the uses of practical life than the formulæ of the class-room and the lecture-hall.

In 1859, Haweis took his B.A. degree, and then started for Italy, at that time glowing with the full enthusiasm of Garibaldi's successful resolution. After nine months of continental sight-seeing, he returned to Cambridge, passed his voluntary theologicals, and prepared to take Holy Orders.

At the period when Haweis first turned his thoughts to religion, the old evangelical movement under Wesley, and the later one under Edward Irving had long passed by: it was their after-glow only that he caught. His disposition was æsthetic and imaginative, and while at variance with its doctrinal principles he had a strong leaning towards the ceremonialism of the High Church worship. Almost from the first he was nothing if not broad in his religious likings, and his perusal of the well-known "Essays and Reviews" just at the point at which he passed from the academic to the clerical life had the natural effect of shaping and solidifying his floating Broad Church views. Denison Maurice, the great apostle of the new school, was his friend, and at the commencement of his career Haweis's opinions were in some degree a reflex of Maurice's. But his first cure allowed him little opportunity for speculating in theology, for he was called to minister to the inhabitants of a struggling and populous parish in Bethnal Green. He was appointed curate of S. Peter's, of which the Rev. John Packer was Incumbent. Of his experiences in East London, of his labours amongst the poor and their requitals, of his untiring efforts to better their social as well as their spiritual condition, and later on of his hospital work during a terrible outbreak of cholera,—he has given a graphic account in a recent number of a monthly periodical. It is a record of practical missionary work of the kind which bears fruit both at the hour and in the after year in the memories which it leaves with those amongst whom it was done. From Bethnal Green he went to Westminster, to the parish of S. James the Less (Rev. George Dickson), and from there to S. Peter's, Stepney, where he worked for several months conjointly with Mr. J. R. Green, best known as the author of the "Short History of the English People."

At this time, amongst those interested in the advanced views which the young preacher was already putting forward, was the Right Hon. Cowper Temple, then First Commissioner of Works, from whom at his lodgings one morning in 1866, Mr. Haweis received a letter stating that the First Commissioner would be glad to see him "on the subject of some clerical duty that might perhaps be acceptable." Calling upon his patron at Whitehall, Mr. Haweis received and accepted an offer of the Incumbency of S. James's, Westmoreland Street, Marylebone. His new sphere of work

was not at first hopeful. The church itself seemed an eminently uninviting abode for the gospel, with a bad roof, worse seats, and no seatholders. The outlook was not cheerful, but Mr. Haweis set to work to improve it. He was the youngest Incumbent in London, and he had his battle to fight. Those who have heard him at his best moments imagine Mr. Haweis born with the gift of speech, are surprised on learning that for two years or more he had the utmost difficulty in struggling through his weekly sermons. He himself has told of his first painful and laboured utterances in the pulpit. But from the moment that he acquired clearness of thought and diction, his success commenced; and at the present day he is one of the most fluent and vivacious speakers in the Church. As he gathered a congregation about him, he found means to beautify his church, which is now one of the most tasteful and comfortable in London. On Sundays, during the season, his stewards are hard pressed to accommodate the visitors, who, coming from all parts, include much of what is fashionable in Art, Literature, and Science.

But Mr. Haweis is more than a merely popular preacher. Amongst his listeners many no doubt are attracted by a vivid style and a telling choice of subject, but he has a large following who value him for other than his purely popular gifts. His merits as a preacher are many, and amongst them a high place must be given to the power of expressing in clear language the religious doubts which have found entrance into society, and to the happiness and skill with which, in his theological discourses, many of these have been removed. His opponents accuse him of laxity of doctrine, but there are others who say that a close acquaintance with his works shows him to be inspired with a deep faith in the religion which is above and beyond conventionalities and forms. A man of such striking originality cannot be without blemishes, and Mr. Haweis's many admirers are often called on to condone a certain want of dignity and, occasionally, a lack of high taste in his pulpit utterances. But these are Mr. Haweis's worst faults, and they are faults which time should remove. It is his honour that he has done something to solve the theological doubt of his day, and that he has awakened a new interest in religion amongst many to whom the bible was a closed book, and the interior of a church unknown ground.

As a writer, both author and journalist, he is well-known, and his pen has all the wit and vigour of his tongue. Mr. Haweis is married to a daughter of the late T. M. Joy, the artist; a cultured lady, and skilled in the use of both pen and pencil, who has illustrated some of her husband's writings, and written a fascinating little book called "Chaucer for Children."

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The Right Rev. The LORD BISHOP OF LLANDAFF.

(Specially photographed for this Journal by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE LORD BISHOP OF LLANDAFF.

THE Right Reverend Alfred Ollivant, Lord Bishop of Llandaff, who was born in the year 1798, is the son of the late William Ollivant, of Manchester. His early education was received at S. Paul's School, London, whence he proceeded to Trinity College, Cambridge. Here he graduated B.A. in 1821, occupying the distinguished position of sixth wrangler and senior Chancellor's medallist. In the same year he became a Fellow of his College. In 1820 he had been elected Craven University Scholar, and in 1822 he took the Tyrwhitt Hebrew Scholarship. In 1822 and 1823 he gained the Middle Bachelors' and Senior Bachelors' Members' Prizes for Latin prose.

In 1827 he accepted the post of Vice-Principal of S. David's Theological College, Lampeter, which he held from that year until 1843, when he was promoted to the Regius Professorship of Divinity at Cambridge University. In 1849 he was consecrated Bishop of Llandaff, and thus became chief spiritual overseer to a diocese comprising the whole of the county of Monmouth, and all of Glamorganshire, excepting the Rural Deanery of Gower. The income of the See is £4,200 per annum, with the patronage of fifty-seven livings, and the presentation to the Deanery and all the Canonries of Llandaff.

The Bishop is the author of numerous sermons, pamphlets, charges, &c., &c.

SPOLIATION IN OUR CHURCHYARDS.

IT is now practically certain that, thanks to our Archbishops and Bishops, the Bill for legalising Dissenting intrusion into our churchyards will become law within a few weeks. The measure has passed the House of Lords, and it is scarcely possible that it will fail to find a passage through the Commons. Thus the Church of England will very shortly be the only religious body in Great Britain and Ireland that cannot set apart a burial place for the exclusive use of its own members—and this, forsooth, in the name of “religious equality!”

We have said that this disgraceful state of affairs is due to our Archbishops and Bishops, and so it is. Only six of the latter had the moral courage to vote against the Bill, whilst eight of their number, with the two Archbishops at their head, positively voted in its favour. This was bad enough, but what are we to think of the Bishops who did not vote either way—whose sense of justice would not allow them to vote for the Bill, but whose fear of ignorant reprobation was too great to permit them to oppose it? What are we to think of the Bishop of Winchester, who was in the House, but abstained from voting? What of their Lordships of Durham, Bangor, Chester, Hereford, Norwich, Ripon, Rochester, Salisbury, and Worcester? These prelates positively made no sign, for or against, but stayed away and did nothing. We have much respect, although little sympathy, for the Bishops who voted for the Government Bill, but we have come very near to having neither for those who had not the pluck to put in an appearance. The former, at any rate, had the courage of their convictions, and they had a perfect right to vote as seemed them best; but what shall we say of the latter? One of the most valid arguments, in the minds of Churchmen, for the Bishops retaining their seats in the House of Peers, lies in the idea that they may be able to keep a watchful eye upon the interests of the Church in the Upper House of the Legislature, and look after Church matters on behalf of the clergy there, as the laity do, or are supposed to do, on behalf of their brother laymen, in the Lower House. But if ten most reverend and right reverend prelates are to vote in favour of a measure highly obnoxious to Churchmen, and utterly subversive of their constitutional rights to property, whilst as many again have not the boldness and energy to express their disapproval, earnest Churchmen will begin to think their ecclesiastical chiefs are but broken reeds to lean upon, so far as the Legislature is concerned, and they will feel that the chief grounds for the Bishops' presence in the House of Lords is rudely cut from under their feet.

The fact is that there has been an ocean of sentimental and untruthful humbug let loose in connection with this so-called Burials question. The political dissenters have carried on their agitation upon a basis of lying, and lying has so far triumphed. For instance, the popular notion is that at present no dissenter is allowed to be buried in a churchyard, and popular sympathy is invoked on behalf of "letting the poor dissenter mingle his ashes with those of his forefathers." Now even if this were not allowed, it would be fairly open for Churchmen to enquire why a man who, during his life, had shown such a surprising neglect of the place wherein lay the ashes of his forefathers, and of the

walls in which those forefathers had worshipped God, should be so superabundantly anxious to be a partaker with them after his death. But, putting this apart, the "fact" above alleged is no fact at all. For dissenters are, and always have been, permitted to mingle their dust with those of their forefathers in the old parish churchyard; only, when they went to rest with those forefathers, the Church demanded—as she had a perfect right to demand—that they should be committed to the earth in the same way that their forefathers were committed thereto. In other words, when they went to Church burial places they were obliged to conform to Church rules—a stipulation reasonable enough, and one which the very dissenters themselves scrupulously exact in all places belonging to them. Churchmen, in short, only ask the same privileges as dissenters; but these the latter, whilst strenuously claiming them for themselves, are unwilling to allow to other people. It is sad to reflect that, in the matter of this trumped-up burials agitation, the Church of England has had no leader to defend her interests and thwart her adversaries. She has had earnest and zealous workers in plenty, but no leader in high places. Not one of her episcopal chiefs has shown himself possessed of foresight sufficient to grasp the future of the question, and with enough ability to take time by the forelock. It has been evident for years past that something would have to be done. The attack was vigorous and strong, and the defence, in proportion, inefficient and weak. What was wanted was a process whereby the wind would be taken out of the enemy's sails—their claws pared and their teeth filed. This could have been fully done by means of a universal Cemeteries Act—making the State bury its own dead, instead of leaving the Church to do that which it had no business to do. Many people forget that the work of the Church is to minister to the living, and not to find ground for the burial of the dead. She does, indeed, provide a service to be said over the remains of *her own children*, but that is a concomitant and not a necessary feature of interment, and it is not the Church's business to provide for more. This fact, therefore, should have been insisted upon; the creation of new Churchyards everywhere discouraged; the closing of old ones strongly advocated; and the universal provision of Cemeteries enforced. In a word, Mr. Marten's Act of last year should have been passed five years sooner, and it should have come, not from a private member of the House of Commons, but from a representative prelate in the House of Lords. This would have given it a weight of Church authority which would have acted powerfully upon the Clergy, and its success would thereby have been ensured. By this time there would have been scarcely any churchyards which could be tampered with by the forthcoming Act of Parliament, and the *raison d'être* of the measure brought forward by our present Radical rulers would have been utterly, as it is now morally, wanting.

It is to be hoped that this bill may not be the prelude to a successful one for Disestablishment. That it tends in that direction no intelligent Churchman can doubt, and the supineness of our Bishops during the late trial of strength has only made our defence against that agitation more difficult. We believe that Churchmen will yet show their adversaries that Disestablishment and Disendowment are words which shall not be carried into effect without a mighty national upheaval, and, it may be, a civil war. But it seems only too sadly true that we must rely for our defence upon the rank and file of the clergy, and upon the faithful laity, rather than upon those natural leaders in the episcopate, who, for motive of worldly "policy," turn their backs upon those of their own household in the day of battle.

THE
CHURCH PORTRAIT JOURNAL.



The Rev. PROFESSOR RAWLINSON.

(Specially photographed for this Journal by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE REV. GEORGE RAWLINSON, M.A.,

*Canon of Canterbury, and Camden Professor of Ancient History in the
University of Oxford.*

Canon Rawlinson is the fourth son of Abram Tyzacke Rawlinson, of Grassmere Hall, Lancashire, and his wife E. E. A. Creswicke, of Camden, Gloucestershire, and was born at Chadlington, in the county of Oxford, whither his father had removed not long after his marriage. He was educated at Ealing School, under Dr. Nicholas (a school which has produced many distinguished men, amongst whom may be mentioned Canon Rawlinson's brother, Sir Henry Rawlinson, K.C.B., Frank Newman, J. H. Newman, Sir G. Burrows, and the naval Lord Byron), and proceeded in 1834 to Trinity College, Oxford, where he graduated, taking a first class in Literæ Humaniores in the Easter term of 1838. He was elected to a Peteran (open) Fellowship at Exeter College in 1840, ordained Deacon in 1841, and Priest in 1842 by Dr. Bagot, Bishop of Oxford; gained the Denyer Theological Prize in 1842 and 1843, was made tutor as well as Fellow of his College in 1842, and held this post till 1846.

In this year he vacated his fellowship and tutorship, and married on the 6th of July, Louisa Wildman, second daughter of Sir Robert Alexander Chermiside, K.C.H., and took the curacy of the village of Merton, near Oxford. He only remained at Merton for a year, and returned in 1847 to Oxford, with which University he has ever since been closely connected. Immediately on resuming his residence there, he engaged in private tuition, and was a very successful teacher, a large number of his pupils taking first classes, amongst whom we may mention Dr. Percival, President of Trinity College, Oxford; Dr. Jex Blake, Head Master of Rugby School; the Rev. R. Duckworth, Canon of Westminster; Mr H. A. Symonds, Mr F. T. Palgrave, the Rev H. Bramley, Mr Horace Davey, M.P., etc.

About this time Mr Rawlinson was engaged, together with Mr W. C. Lake, now Dean of Durham; Dr. Mansel, the late Dean of St. Paul's; and others interested in the question of education, as a member of the Tutor's Association in discussing and advising

upon the projected reform in the Statutes of the University ; which, after many conferences and much consultation among the various sections and parties concerned, issued finally in what is known as the Oxford University Act of 1854. He was also concerned in the development of the system of Oxford Local Examinations, and acted for many years as an examiner of candidates for admission to the Royal Military Academy at Woolwich, for Sandhurst, and for Direct Commissions ; as also on several occasions for the Indian Civil Service. During this period also he was engaged on his translation of Herodotus, illustrated by copious notes and appendices, which he published in conjunction with Sir Henry Rawlinson and Sir Gardner Wilkinson in 1858. In the following year he was elected Bampton Lecturer, and his lectures, the subject of which was the " Historical Truth of the Scripture Records," were much and favourably noticed as an able support of the truths of Christianity as viewed by the light of the most recent historical discoveries.

In 1861, on the death of Dr. Cardwell, he was elected without opposition to the post of Camden Professor of Ancient History, for which the historical ability displayed in his already published works clearly marked him out ; and, both before and after this appointment, he found time among his many duties to serve as Moderator in 1852-3, and Public Examiner in 1856-7, as also in 1868-9, and 1874-5.

Whilst thus labouring as a learned historian and divine he was in 1872 appointed by Mr Gladstone, of whom he has always been a consistent supporter, and upon whose committee he served on the various occasions of his return as member for the University of Oxford, to a Canonry in Canterbury Cathedral, such preferment having been offered to him expressly in order not to interfere with his duties as a Professor, of the importance of which the Premier entertained a high idea. It is, however, a fact to be regretted that under the present *regimé* at the University of Oxford, the usefulness of the lectures of the Professors has been considerably curtailed, their pupils being almost all monopolized by the associated lectures of the College Tutors, and a large amount of the most highly-skilled teaching power of the University thus practically wasted.

Installed at Canterbury, Canon Rawlinson took an active part in the deliberations of the Chapter, and being a man of much energy, and of very practical and business-like habits, was soon (1873) elected by his brethren to represent them as Proctor in Convocation. As a preacher, he has obtained a large share of praise, and his Bampton Lectures and his volume of sermons preached before the University of Oxford are lasting evidences of how well that praise has been merited, whilst his popularity as a preacher to a mixed congregation is attested by the large audiences which assemble to hear him preach in the

grand old Cathedral of Christ Church, Canterbury. He has been a prominent member of Convocation since his election as a proctor thereto, so much so in fact that his name was freely mentioned among those of persons likely to succeed the present Dean of Lichfield as Prolocutor.

Canon Rawlinson is a moderate High Churchman, who takes his stand upon the lines of the Prayer Book. He would protect all parties in the Church, and would not countenance the persecution or the destruction of the Ritualistic any more than that of the Evangelical party. His liberalism, as in politics, so in Church matters, would show itself in the protection of all, and in the destruction of none. In his work at Canterbury, Canon Rawlinson has been unremitting. He was made treasurer to the Dean and Chapter in 1877, and in this capacity has been most useful in administering the financial affairs of that body, having introduced, among other things, a new system for the payment of the vergers and the manner of receiving fees from visitors for being shown over the Cathedral; and yet amidst all these multifarious duties as Canon, treasurer, Proctor to Convocation, &c., at Canterbury, and Professor at Oxford, there has been no abatement of his literary zeal; and he is at present engaged upon a "History of Ancient Egypt," and a "Commentary on the Book of Exodus."

His principal works are as follows:—"The History of Herodotus," New Translation, with copious notes, 4 vols. (3 editions); "The Historical Truth of the Scripture Records;" "Bampton Lectures for 1859," (2 editions); "The Five Great Monarchies of the Ancient Eastern World," 4 vols. (2 editions); "The Sixth Oriental Monarchy: A History of Parthia," 1 vol.; "Seventh Oriental Monarchy: a History of the Sassanians," 1 vol.; "Christianity and Heathenism," in Nine Sermons, preached before the University of Oxford, 1 vol.; "A Manual of Ancient History," published by the Clarendon Press, 1 vol.; "The Origin of Nations"; "St. Paul at Damascus and in Arabia;" "Historical Illustrations of the Old Testament." And he has also been a large contributor to the "Speaker's Commentary," "Smith's Dictionary of the Bible," "The Bible Educator," and "The Contemporary Review;" as also an occasional contributor to "The Leisure Hour," and "The Sunday at Home."

The works of Canon Rawlinson are almost all republished in America, and he also contributes occasional articles to the "Princeton Review," and other high-class American journals. Indeed, the high estimation in which the works of Canon Rawlinson, both on historical and sacred subjects, are held by so eminently practical and logical a people as the Americans, is a most sincere and flattering testimony to their intrinsic merit and value.

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Rev. CANON ERNEST R. WILBERFORCE.

From a photograph by Messrs. Elliott & Fry, Baker Street, Portman Square, W.

THE

REV. CANON ERNEST R. WILBERFORCE.

ERNEST Roland, second surviving son of the late Bishop Wilberforce, was born January 22, 1840, at Brightstone Rectory, in the Isle of Wight, and was educated at Harrow and at Exeter College, Oxford, where he graduated B.A. in 1864 and M.A. in 1865. In these years he was ordained deacon and priest by his father, and lived with him in the Palace at Cuddesdon as his domestic Chaplain, holding also the curacy of the parish, having in 1863 married Frances, third daughter of Sir C. Anderson, in 1866 he became rector of Middleton Stony in Oxfordshire; but at the end of four years he resigned the living in consequence of the death of his wife, and he subsequently devoted himself to his father, rendering invaluable aid to him in the administration of the See of Winchester until the death of the Bishop in July, 1873. In 1871 he was appointed sub-almoner to the Queen. In the autumn of 1873 he was instituted to the Vicarage of Seaforth, a town parish near Liverpool, with a small endowment and large population, accepting the charge in deference to the wishes of the Right Hon. W. E. Gladstone, who, as private patron, was most anxious to secure his services. More than one other tempting piece of preferment was open to him about the same time in London. The vicarage of All Saints', Margaret Street, was vacant, and in the critical condition of Church parties at the moment it was no easy matter to find the right man to succeed Mr. Upton Richards. The Bishop of London offered the living to Mr. Wilberforce. Shortly afterwards the Archbishop of Canterbury was desirous of presenting him to the important rectory of S. Thomas, Portman Square; but he had by this time determined to throw himself into his work in the North, and accordingly he laid himself out at once for an entirely new life in a field which seemed outwardly to have nothing to recommend it; for the late incumbent had been vicar for 54 years, and Protestantism strongly tinged with Orange was dominant. The name he bore did not attract to his side the chief men of the parish, who had formed expectations respecting him which ere long they were ready with one voice to confess were ludicrously mistaken. Little by little their prejudices melted away, as they discovered he was not the man they had made up their minds he was to be, for they found him a large-hearted, earnest, uncompromising Churchman, who would not quarrel with any of them if he could help it—a genuine man utterly devoid of eccentricities and littlenesses—which so often gender strife and hinder the usefulness of our clergy. The consequence of this dis-

covery was that the very persons who had feared the worst became his warmest friends, and supported him with open-handed liberality in whatever he wished to undertake for the good of the people. New machinery for parochial organisation sprang up immediately. The church as it stood was restored internally, and money sufficient to add a chancel was promised. One landowner, who had been won by the genial manliness and moderation of the new vicar, built new schools at a cost of £6,000. When he had been resident a year he married Emily, only daughter of the Rev. George Connor, Chaplain in Ordinary to the Queen, Vicar of Newport, Isle of Wight, and Rural Dean; and when Mr. Wilberforce brought home his bride the reception they met with from all classes showed how firmly he had established himself in the affections of his parishioners. In this year he founded a Temperance Society embracing advocates of moderation as well as total abstainers, to which latter section he belonged himself; and ever since that day he has been known throughout the land as one of the ablest speakers on that great question, not, however, fanatically exalting total abstinence into a religion for the people, or otherwise provoking the hostility of sober-minded Christians. He was also mainly instrumental in forming a Diocesan Temperance Society, which is now one of the largest in the country. About the same time he originated a Clerical Society for the study of the Greek Testament, and for discussing subjects of practical interest to the parochial clergy—giving ample proof in this instance also of sound judgment and of a conciliatory spirit which found its reward in the softening down of party feeling, and in the growth of mutual respect for conscientious differences within the limits of the Church. But for the fact that he was his father's son, the marvel would have been how he got through such a vast amount of distracting work. Diligent as the priest of his own parish, he yet found time to take a leading part in the great movements of the age—speaking in our large towns and at Church Congresses, and preaching in many of our own Cathedrals as well as in those of Edinburgh and Dublin. In 1877, by invitation of the Archbishop, he preached in S. Paul's on the occasion of the 223rd anniversary of the Corporation of the Sons of the Clergy, and the sermon, which has since been published, was described at the Mansion House banquet by the Primate as "magnificent." In Westminster Abbey, and again in S. Paul's, he has preached to vast congregations, bringing back on each occasion to the remembrance of his hearers a striking resemblance to the eloquence of his distinguished father. He has also more than once received Her Majesty's commands to preach in the Private Chapel at Windsor. But the inevitable time drew on when he was to be

removed from Seaforth, where he had gained much valuable experience, and had perfected himself in the difficult art of winning the confidence of hard-headed men of business, and of conciliating opponents without the slightest surrender of principle. Great was the consternation when tidings reached the parishioners that their vicar was really about to leave them—those who had been of the contrary part five years before being now amongst the first to lament his departure. Testimonials and other tokens of regard poured in upon him and upon Mrs. Wilberforce, who had done so much to help him in his ministry.

In October, 1878, he was instituted to a canonry in Winchester Cathedral, in which his father had also held a stall when he was Archdeacon of Surrey. The offer of this promotion must have come upon Mr. Wilberforce quite unexpectedly after so long a severance from the Diocese, but circumstances seemed to point to him as eminently fitted to fill the vacant office. His name, his power of preaching, his remarkable energy, his special aptitude for work amongst those who were alienated from the Church, recommended him to the Bishop of Winchester, who at the moment was inaugurating a scheme of home-missions to the seaport and garrison towns in Hampshire. The canonry was accepted on the condition that he should not only be allowed to superintend the work, but that he should also himself take an active part in the labours of the several missions. Into this movement he has thrown his whole heart—preaching on its behalf continually—and going down from time to time into the midst of the neglected masses, and speaking to those who hardly know the face of a clergyman, with singular power and success. Such is his life at the present moment, and whatever may be in store for him, he is already to be ranked with the most distinguished of our clergy as a preacher and public speaker, while there are few to surpass him in force of character and in his love of hard work in the service of his Master.

This notice of him would be incomplete were we not to call attention to some of his sermons, particularly to a course of Lent lectures entitled "The Awakening Soul," which were preached at the request of the Rev. G. H. Wilkinson, at S. Peter's, Eaton Square, and were published in compliance with the wishes of those who heard them. The "Guardian," in concluding a highly laudatory review of them, has these words, "The preacher has touched upon some of the deepest questions of the spiritual life with such tenderness—and yet such manliness—that he must, we feel sure, have stirred many souls to fresh consciousness of their weakness, and to fresh courage in their battle against sin."

THE
CHURCH PORTRAIT JOURNAL.



Rev. C. S. GRUEBER, M.A.

From a photograph by Messrs. John Chaffin & Sons, Taunton.

THE
REV. C. S. GRUEBER, M.A.,

Vicar of Hambridge.

CHARLES Stephen Grueber was born in 1815, at Brockley House, Lewisham, Kent. The greatest part of his school life was passed at the Bridgenorth Grammar School, under Dr. Rowley. His father was a merchant of the city of London. At Oxford he was a member of Magdalen Hall, now Hertford College; ordained deacon 1840; priest 1841, by the Bishop of Winchester. His first curacy, S. Mary's, Lambeth, January 5th, 1842. He married Catherina Appold, daughter of Mr. Appold, of Finsbury, by whom he has a large family of sons and daughters. Her brother was John George Appold, F.R.S., so well and honourably known in the scientific world.* In 1844 he became Vicar of Hambridge, Somerset, a benefice of the value of £36 per annum for the first five years of his Incumbency. Present value, £150.

Among many dear and valued friends, I have had no one nearer and more valued than Charles Stephen Grueber. Our intimacy and close friendship is of some thirty years standing. It began at the time of my attempt to resist the beginning of the policy which issued in 1870 in the substantial transfer of the schools of the country from the hands of the Church to those of the Civil Power. My dear friend has seen his way of late years to some connection of his school with the Civil Power—a connection from which I have shrunk throughout, as, in my judgment, wholly impossible, under the circumstances, to be reconciled with the careful keeping of a principal trust of the Church. He has given me his reasons; but however strong the testimony which these bear to the kindness of his heart, I have told him that I cannot recognise their force.

In the matter of my prosecution, 1853-8, we came still more closely together; and I took no step without his intimate knowledge, and, I believe, entire concurrence.

* See Obituary Notice—Proceedings of Royal Society. Vol. 15.

The bonds thus binding us together have ever since gathered round them all that is most precious in loving intimacy.

He has written to me to say, "It was very early that I was led to adopt the principle upon which the 'Tracts for the Times' were based, viz., the Vincentian rule—*quod semper, &c.*,—by reading, when at Oxford, Dr. Hampden's Lecture on Tradition, written against the Tracts. I then noted what appeared to me a flaw in Dr. Hampden's reasoning, and bought and read the Tracts. I have never swerved from that principle, being fully persuaded that it is the one safe guide in respect of doctrine and worship."

Any account of Mr. Grueber's many publications would be out of place in this brief notice; and, indeed, his depth, accuracy, grasp of subject, clearness of statement, practical application, with the loving and gentle spirit manifesting itself throughout, having issued long ago in the large public acknowledgment of the great and permanent value of his writings; any such account would be superfluous. One thing, however, is of such special character that it ought to be noticed here. The more complete account of it is to be found pp. 254-5 of "Notes of my Life," 3rd edition. The substance is that dear John Keble, having hesitated 1854 about endorsing my position touching "reception by the wicked," wrote to Grueber in 1856 to say that it was principally to Grueber's publications that he was indebted for the full persuasion which enabled him to endorse it in 1856. Grueber came to me with the letter during the sitting of the Archbishop's Court at Bath.

Mr. Grueber's latest publication, not I trust his last, is "The Sacrament of Regeneration," in form of a Catechism.—Palmer, 32, Little Queen Street, London, 1880.—1s.

One of his good works in late years has been that, in conjunction with our dear friend now gone to his rest, James Stratton Coles—all loving honour to his name,—he has established a mission church at Chard, which, in the face of many causeless jealousies and difficulties, has, in the hands of Charles Richard Eltrington, prospered very wonderfully under the Providence of God, and has taken firm root in Chard: has shown the people what is the decency, reverence, and beauty of Catholic worship; and has been acknowledged by hundreds of souls as supplying a want felt, but not realised till the mission church was founded, completed, and ministered to faithfully among them.

GEORGE ANTHONY DENISON.

East Brent, June 16th, 1880.

Out of the Depths.

I.

Oh, Lord, it is not meet my steps should come
Within Thy house ; my soul is black with sin,
Yet give me strength wherewith to enter in
Among these aisles. Without is heard the hum
Of evening, but within is rest and calm,
With quiet, and the promises of peace
O'ershadow all, and restless schemings cease
While secret pleasures lose their worldly charm.

II.

I, too, like a lost sheep have left the way
Wherein my feet once walked, the path is gone,
I wander slowly, darkly, blindly on,
Oh, Lord, restore me to the light of day ;
My heart is weak, but Thou art ever strong,
So guide me safe into Thy destined fold.
I, a poor sheep, am lost upon the wold,
Lost ! but my Shepherd comes this way ere long.

III.

I am not worthy that these words should steal
Upon my ears, my sins are great and deep ;
Ah ! wherefore should my mind find rest or sleep
Until myself am worthy. Let me feel,
Oh, Father, that Thy hand is o'er my head,
I care not then though thousand woes should fall
Upon me, so that sin may not enthrall
My soul. All things were good if that were fled.

IV.

Oh, God, have mercy now,
None know but Thee what sin is on my soul,
How hard it is to break its strong control ;
How oft with throbbing brow
My voice has striven that it might speak to Thee.
Ah ! listen now to me,
My soul and heart are prostrate, and they bow
With darkness round them as a wintry sea.

I know my heart is vile,
Alas ! 'tis true, it was not always so ;
My childhood had but purity to show.
Ah ! what did me defile ?
I know not, but am sure that Thou wast slain
With universal pain,
Oh, Lord, for me, who am a thing most vile,
Most wicked, and my life has been in vain.

Oh, Lord, be Thou with me,
Make my heart clean, and make my spirit new ;
Let me be pure, and let my soul be true
With faithfulness to Thee.
Hear me, and listen in this dying day ;
Ah ! cast me not away :
I follow on, and in Thy path pursue,
Lift up my feet, nor give them room to stray.

V.

Oh, God, deliver me !
Let me stand firm in Thee
Ever and aye.
Make me to fear them not,
Who have their malice brought
On me this day.

Oh, Lord, my strength Thou art,
Nerve me in every part
With Thy strong arm.
Over the coming years
Stay Thou my doubts and fears,
Lead me to calm.

Oh, Father, bear my sin,
Keep me all pure within,
Heart, soul, and mind.
When my last hour is come,
When fades the world's deep hum,
Let me Thee find.

VI.

Oh, Lord, of life and light,
Who dost all things aright, [see,
Whose name is spread through heaven and earth and
Over the heights and hills,
Over the streams and rills,
Over the world Thy beings worship Thee !
All nations to Thy praise reply,
While the glad song leaps up towards the azure sky.

Oh, Spring-time of the year,
Summer, and Autumn sere,
And ancient Winter in his bearded snow,
Sing to the One who made
Heat, cold, life, light, and shade,
And caused the verdure of the land to grow ! [to day-
Lift up your voices as ye may
With praise from hour to hour, with prayer from day

VII.

Oh, Lord of life and light,
Whose care has brought us to the close of day,
Stand by us, and throughout the coming night
Keep Thou our way.
Another day has passed
Away to those which may not come again ;
Oh ! grant that we, while life's short moments last,
Live not in vain.

Oh, Lord of might and power,
When life is o'er we pray that Thou may'st be
Our sure Protector through the last lone hour
Which leads to Thee.

VIII.

Oh, Lord, the peace of mind be on us now,
Which Thou dost bring within Thy secret dwelling—
The inmost heart ; and may the careworn brow
Have that one calm whose love is past all telling.
Watch o'er our homes this night, and grant that we,
Our Father, evermore may be with Thee.

JOSEPH S. FLETCHER.

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The Right Rev. The LORD BISHOP OF MANCHESTER.

From a photograph by Mr. Isaac Wilde, 34, Talbot Road, Blackpool

THE
LORD BISHOP OF MANCHESTER.

THE Bishop of Manchester holds a very distinguished place among the Bishops of our English Dioceses. There are other Bishops who are more learned and more eloquent, men of deeper thought and more extensive reading; but no one of them, it seems to us, has marked out so well *ab initio* the province he intended to fill, the work he intended to do in his Diocese, or succeeded so well in doing it. And this success, and the popularity which attends it, he has gained by work, real hard work. The Bishop is almost ubiquitous in his Diocese; and at times from his great kindness he will go a little beyond it to oblige an old friend, or, at a pinch, help a clergyman who has once been under him. About a year ago we went with him to a rather remote parish in Derbyshire, and spent a long day there, returning to Manchester at night; and though we would willingly spend another such Sunday, yet this we must say, we have not had one so laborious since. Wherever he goes to deliver a sermon or an address, there are crowds to hear him. The people of his Diocese are pretty familiar with his presence and manner, yet their interest is unabated. They flock to listen; reporters attend to record what he says; and outside his own Diocese we hear there has been no such crowd-pressure at Westminster Abbey, as on Sunday June 20th, when he was the preacher. The Bishop's sermons on ordinary occasions are not very logically or systematically arranged; they are discursive, abound in striking passages, convey plain home truths, do not fail to brand with appropriate condemnation some sinful fashion, or outrageous extravagance; and it is creditable to his hearers that their transparent honesty so attracts and pleases, in spite of the unpalatable remarks that they often contain. Another feature of them is, that with the always underlying truth of the moral government of God, and the scheme of salvation through Jesus Christ, they are ever impressing the necessity of work and duty, and the worthlessness of all religion which rests on words and emotions alone.

The Bishop's ordinary pulpit efforts are made with little preparation ; but it is right to add that no one rises to a great occasion more notably than he does. Be it a visitation charge to his own clergy, be it an introductory speech to a Church Conference, be it an address (as last year) to a learned society, of which he is chairman, his audience feel that they are in the presence and under the sway of a master mind. We think it is that he has all his resources so well at command ; and his store of reading and varied information, his practical experience, his keen observation of everyday life, and of the various tides of thought, which are flowing in every direction in these days, are all made available for the present purpose, and blended into one harmonious whole.

The Bishop of Manchester spent his school days first at Bridgnorth, then at Shrewsbury. He was scholar of Lincoln College, Oxford, gained the blue riband of the year 1838, the Ireland scholarship, got his 1st class in classics, and not long after was elected a Fellow of Oriel. After residing a few years as Tutor of his college, he accepted the living of Cholderton, in Wiltshire. He held it with his Fellowship for a time, and then ceased to be a Fellow by moving to Ufton Nervet, another Oriel living, of which he was Rector from 1860 to 1870, when he became Bishop of Manchester. During his residence at Ufton he was employed on two Educational Commissions: one to inquire into the condition of education in some of the agricultural districts of England ; and the other, to inquire into the systems of education in the United States and Canada. On each occasion he produced a very useful and readable report. Many gifts and qualities were necessary for acquiring the information which these reports contained, for systematizing it, and placing it in a shape in which it would be made permanently useful. And it is probable that the great practical intelligence which Mr Fraser showed on these occasions, contributed in their degree to his being raised to that high position in the Church, for which he has proved himself so well qualified.

Of the activity he displays in his Diocese ; of his readiness to go far and near to preach in his churches, to confirm, to consecrate, to assist in any good public work, to be present at meetings, to address a large number of railway employes, or to open a coffee tavern, we have already spoken. In the management of his Diocese no one can be more free from favouritism, or more conscientious in the bestowal of patronage. All good, earnest, honest work, be it contributed by high, low, or broad church-men, provided of course it be free from such extravagances as the different schools of

theology may run into, will be duly regarded, and, if possible, rewarded by him. In conducting his correspondence, a heavy part of episcopal work, he is very punctual and methodical. Every morning at Bishop's Court a large pile of letters lies ready for him. Each one of these is read separately, and as soon as read, answered. One or two may be of such importance as to be set aside for further consideration; but as a general rule they are read and answered at once. He wants no secretary—no suffragan, we have heard him say more than once; though such is the Bishop's courtesy that scarce ever a letter reaches him, however trivial, and sometimes one might think intrusive and impertinent, but it receives its immediate reply; and every pamphlet its acknowledgment. This kindly politeness of the Bishop, his high spirits, his cheery nature, his affability to all classes alike, his frank outspokenness, his dislike of all sham and unreality, his sympathy and liberality in all cases of need, have gained him a great amount of popularity in England generally, and especially amid that hearty population among whom he lives.

Nor is the Bishop more highly appreciated in the wider sphere which he now fills than he was in his narrower domain and among his simple people at Upton. We know something of that parish, and can testify that he is there quite a household word among those who remember him. He is some one of whom they are very proud, and in a still greater degree fond. "He was a big strong man, and very kind," one old woman will say of him, thus bearing witness in her way to his power of command combined with gentleness. "Well, he is always Mr. Fraser to me," says another, "I can't call him Bishop"; thus bringing out another feature of his character—his great simplicity.

Nor is it strange that the Bishop of Manchester is so beloved in Upton, seeing he has always shown such affection for it. The Diocese of Manchester is of course now the great centre of his thoughts as well as of his labours; but "his old parish in Berkshire" is very near his heart. He is never more bright and cheerful than when he revisits old scenes and friends there. His mother was buried there on the 1st of May last; and there he intends his own bones to rest, when the work of life is over, and life's evening has passed into night.

THE
CHURCH PORTRAIT JOURNAL.



The Right Rev. The LORD BISHOP OF RANGOON.

(Specially photographed for this Paper by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE

LORD BISHOP OF RANGOON.

THE Right Reverend Jonathan Holt Titcomb, D.D., First Bishop of Rangoon, was born on the 29th July, 1819, and has consequently just completed his 61st year. He was educated privately, and at S. Peter's College, Cambridge, where he graduated B.A. (Jun. Opt.), 1841, and M.A., 1844. After he had taken his degree he accepted a tutorship in Ireland for about two years, where he was ordained deacon in 1842, and priest in 1843, by the Bishop of Down and Connor.

In 1844, when only 25 years of age, he was presented to the Perpetual Curacy of S. Andrew the Less, Cambridge, a large parish, and in the same year he was married to Sarah, daughter of Mr John Wood, of Manchester. He resigned his living in 1859, and removed to "the Boltons," South Kensington, where he resided for two years. During this period he acted as Secretary to the Christian Vernacular Education Society for India.

In 1861 he was presented to the Vicarage of S. Stephen's, South Lambeth, by the late Rev. Charles Kemble, of Bath, and he held this living until 1876. From 1870 to 1876 he acted as Rural Dean of Clapham, Surrey, and in 1874 was made an Honorary Canon of Winchester Cathedral. Early in 1876, to the great grief of himself and family and his parishioners, he lost his wife, who had been much associated with him in his labours in South Lambeth, where he had won universal respect and esteem. In March, 1876, the living of Woking, Surrey, which is a Vicarage worth about £230 a year, extending over upwards of 8,800 acres, with a large and scattered population, became vacant by the death of the Rev. Theodore C. Wilks; and in April, 1876, the Patron of the living, the Earl of Onslow, who in the course of his enquiries had become acquainted with the success of the Bishop's ministry in South Lambeth, offered him the living, which he accepted after careful consideration, regretting to sever his connection with South

Lambeth, but anxious for a change from a scene of labour so much associated with the memory of his dear wife, and conscious that a great field of usefulness was open to him at Woking. On the 23rd June, 1876, the Bishop "read himself in" at the Parish Church of Woking as Vicar, and commenced a ministry, which although it terminated within eighteen months of that time, was attended by great success. The Rev. F. J. Oliphant, who has succeeded him in the living, and who was one of his curates in South Lambeth, followed him to Woking, and resided in the parsonage house of S. John's, Knaphill, Woking, attached to the Chapel of Ease of S. John's, distant about three miles from the Parish Church. As this Chapel was speedily inconveniently crowded, the Bishop set to work to collect funds for its enlargement, for the establishment of an Iron Church with a second Curate, close to the Railway Station, where a second town of Woking had sprung up, and for the restoration and repairing of the Parish Church. In all of these works he was most successful. Within nine months he had his Church and Curate at the station, but he did not remain long enough to see the works at S. John's Chapel and the Parish Church completed.

In his ministry he made friends of all alike, and it was with universal regret announced in the parish in October, 1877, that the Archbishop of Canterbury had, on behalf of the Government, offered him the post of First Bishop of the newly-created See of Rangoon. To use his own words ("Personal Recollections of British Burmah")—"How could I, at the age of 58, break up my parish work, my home and family? Everything said, "Impossible! You have never hitherto resided in a tropical country, and you have too many works and responsibilities at home to allow yourself to be transported to such a distance. In this state of feeling I had almost given up the idea, when voices from one side and another made me pause and count the cost as in the light of a call from God, which was too solemn to be lightly resisted." In this frame of mind he accepted the Bishopric in November, 1877, and was consecrated in Westminster Abbey, on the 21st December following, and left England for India on the 29th. He had preached his farewell sermon to his Parishioners at Woking on Christmas Day, 1877, when the Church, the chancel of which was already appropriated to the work of restoration which he had begun, was crowded with his usual congregation, and the congregation of the Iron Church at the station which he had erected, who resorted *en masse* to the Parish Church to hear his farewell address.

Of his work in Burmah we can only refer our readers to his own interesting and graphic little book which has been recently published by the Society for the Propagation

of the Gospel in Foreign Parts, "Personal Recollections of British Burmah in 1878-9." There we may read how his work was interrupted by the distressing and fatal illness in June and July, 1879, of his eldest daughter, whose sweetness of disposition and amiability of character will long be remembered in many a poor home in South Lambeth and Woking. She died on July 28th, 1879, at Rangoon, and was buried on the day following, the Bishop's 60th birthday. There he also speaks of the immediate necessity of his departure for England with another daughter, "whose life had seemed far more precarious." He reached England with this daughter in September, 1879, and she also, after a lingering illness, has died recently (26th June, 1880), at the Bishop's residence at Woking.

He will now shortly return to Burmah, where his arrival is anxiously waited for. Earnest, energetic, and untiring, genial and attractive alike in the pulpit and in social intercourse, we cannot doubt but that his second visit to Burmah will be productive of as much good as his first visit has undoubtedly been. Deeply stricken as he has been within the last five years, by the loss of wife and two daughters, all very dear to him; the reality of his religion enables him to bear all earthly loss with submission, and to rise with unabated energy to continue the work to which he has been called. He will be accompanied to Burmah on his return by his two sons, and his surviving unmarried daughter, the latter having accompanied him on his first journey thither.

The Bishop is the author of several works, the principal of which are:—"Revelation in Progress from Adam to Malachi;" "Cautions for Doubters;" "Gladius Ecclesiae, or Church Lessons for Young Churchmen;" "Baptism and its Privileges;" "Before the Cross;" and "Personal Recollections of British Burmah."



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The Right Rev. The LORD BISHOP OF TRURO.

(Specially photographed for this Paper by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE
LORD BISHOP OF TRURO.

DESCENDED from a Yorkshire family, Edward White Benson was born at Birmingham, in the year 1829. The years that passed between 1829 and 1877, when he became the first Bishop of Truro, may be conveniently grouped round four places, Birmingham, Rugby, Wellington College, and Lincoln.

At Birmingham, Dr. Benson was a pupil of Dr. Prince Lee, and from school at Birmingham, entered the University of Cambridge. At Cambridge he became a scholar and a Fellow of Trinity College, and was senior Chancellor's medallist in the year 1852. On taking his degree, he at once accepted, on the invitation of Dr. Goulburn, the post of assistant-master at Rugby School. The six years passed at Rugby were years of preparation for his future work. His position as tutor to the school-house, and composition master to the sixth form, gave him the opportunity of attracting to himself a large circle of pupils, from whom he was able to draw loyal fellow-workers to help in building Wellington College. The comparative lightness of his work left him leisure to gratify his taste for reading, and during these years he read deeply and he read widely.

But, above all, Rugby gave to Dr. Benson his wife. During these six years, he made his home in the house of his cousin, Mrs Sidgwick, and in her daughter he found one whom brilliant intellectual gifts, enriched with rare graces of sympathy, tact, and love, have fitted to be a help-meet for him in every part of his life.

Elected in 1859 to be headmaster of Wellington College, he was called to perform his first great work—to build up from the very foundation a public school. With a natural love of bricks and mortar, a better judge than most men of tables and chairs, and with a keen eye to discern the proper position of each, he was well-fitted to superintend from the least detail of material building to the most delicate culture of mind and soul the whole growth of that complex structure, an English public school. The name and character of the Duke of Wellington gave him that which his nature craved—a tradition, an association, a memory, to serve as an inspiring motive. On his arrival, he found “a bare brown plateau,” bleak and wild, covered with

heather, or with forests of pine. School buildings, chapel, library, masters' houses, and all the varied appliances for work and recreation, which boy-life in England demands, grew up continuously around him. What he left, all who will visit Wellington College may see. We quote a few words from his farewell sermon. "Thus for 15 years I have laboured, often in most salutary trouble, yet with ever-increasing happiness. The trouble is gone like a shadow. The happiness cannot be taken away. I have seen you all come here. Everyone who labours, or is laboured for, has been welcomed here by me. I have seen near a thousand go away to labour in their turn, where and as duty summoned and God ordained. And now I go myself. I came to the newest educational and spiritual work in England, bidden to shape it. I go away to the most ancient. Here I have made rules for others; I go to strive to conform myself to rule. Here I have served the memory of him who snapped the yoke that was laid on modern Europe. I now go to serve memories that are green still, though they budded when Norman strove with Saxon, ere Saxon had done his strife with Briton."

He was appointed Chancellor of Lincoln Cathedral by Bishop Wordsworth in 1872, but he did not go to reside at Lincoln until September, 1873. He lived at Lincoln for only three years and a half. His life there cannot be better described than in the words just quoted, "I go to serve memories that are green still." This was the one increasing purpose constantly before him—to prove so far as it was possible for him within the limits of his own office to do so, that the memories of a great Cathedral are still green, still carry in them the potency and the power of life. At the end of three years, Lincoln was ready to admit that his service had not only been rendered with loyalty and self-devotion, but had been crowned with no small measure of success.

He had written about the Cathedral system before he was asked to become Chancellor of Lincoln Cathedral. Now he was called to convert his theories into facts. The task was one which drew out all the enthusiasm of his nature. All the surroundings of his life at Lincoln were in harmony with his character. He had for his bishop a great spiritual chief, for whom he felt a filial reverence and love; one who may truly be called "the repairer of the breach, the restorer of paths to dwell in." He inherited an ancient office, with a field of large and varied duty marked out by statutes 800 years old. He had an innate reverence for every link which bound him to the past, and the Chancery in the Minster-yard was a house which belonged to

every century from the 13th to the 19th. From earliest childhood, as a very little boy, it had been his delight to be in Church, and to attend as many services as possible. A born ecclesiastic, he was now called every day to do acts of worship in the most beautiful church in Europe. Lincoln Cathedral on its "soveran hill" was to him a perpetual *sursum corda*. Every column, cornice, sculptured stone, or frieze, was a memory recalling a glorious past, and bringing him into the immediate presence of the Great Giver and Moulder of that past.

Working in the power of this faith, he took Lincoln by storm. With an eye which looked brightly, eagerly forth to detect the divine image in every man, he found something to value, something to learn, something to appropriate in every one. All classes alike were attracted to him; but whilst he took a leading part in every social movement that was set on foot, whether it was the foundation of a temperance society, or a society of mission priests, or the Cambridge lecture scheme, or night schools, or the Lincoln Mission of 1876, or the building of a county hospital, he yet always remembered to reserve the first place for the proper work of his own office. He gave the hardest labour, and consecrated the very best of his powers, to the preparation of the sermons which he preached in the choir and nave, and the lectures which he gave in the Chapter-house as Chancellor of the Cathedral. The work which most distinctly belonged to his office, by which his name in Lincoln will ever be handed down, is the *scholæ cancellarii*. These schools he refounded and recommenced, and they are still conducted on the lines which he laid down.

Dr. Benson was consecrated Bishop of Truro, on the festival of S. Mark, in S. Paul's Cathedral, 1877. Only three years have yet passed since then. The work of organisation has been going rapidly forward. We point only to a few outward signs of life. There is a Cathedral Chapter at Truro. Thirteen of twenty-four honorary canons have been appointed to form the Council of the Bishop. There is a Chancellor of the Cathedral, and under him a *scholæ cancellarii* with twenty-seven students. There is a Canon Missioner, a new officer doing a new work. On the 20th day of May, in the present year, the first stone of Truro Cathedral was laid by H.R.H. the Prince of Wales. These signs at the heart tell of a new life which is beating and throbbing in every part of the whole body of the diocese.

Here we leave the Bishop. First headmaster of a public school, restorer of an ancient school of theology, reviver of an ancient See—in the grand destiny of the Church of England, it may be there is yet wider work for him to do.

THE
CHURCH PORTRAIT JOURNAL.



The Rev. BROOKE LAMBERT, M.A., B.C.L.

(Specially photographed for this Paper by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE
REV. BROOKE LAMBERT, M.A., B.C.L.,

VICAR OF GREENWICH.

THE Rev. Brooke Lambert was born at Chertsey, Surrey, on the 17th of September (St. Lambert's Day—Bishop and Martyr) 1834. His father, Francis John Lambert, Esq., was the younger son of Sir John Lambert, Bart.; his mother, the only daughter of General Wheatley, of Lesney Park, Kent, who died while in command of troops during the Peninsular war. He was one of a large family, and received his first education from the Rev. James Chase, then of Harehatch, Twyford, and subsequently of Iver and Slough. Family circumstances necessitating a residence abroad, his education was necessarily interrupted, and he lost the great advantage of public school training. Returning to England, he spent some time at King's College, London, whence he entered at Brasenose College, Oxford, and in due time took his B.A. degree and subsequently proceeded to the degrees of M.A. and B.C.L.

Mr. Lambert was ordained by the late Dr. Prince Lee, Bishop of Manchester, at Whitsuntide, 1858, and his first curacy was at Christ's Church, Preston, Lancashire, the incumbent being the Rev. T. Clark. In this large manufacturing parish he had ample scope for his energies, and when he left after two years he received gratifying testimonials that his work had been appreciated, nor have the relations then formed ever wholly ceased. From Preston he removed to S. John's, Worcester—vicar, Canon J. Ryle Wood. S. John's is situated in a large suburb of Worcester, stretching into the country; and he was thus enabled to get an insight into the ways and thoughts of a rural population. After remaining here three years, Mr. Lambert was for some time curate at Hillingdon, under the late Rev. R. Croft, and then took work in the East of London, at S. Mark's, Whitechapel—first as curate to the Rev. R. E. Bartlett, and subsequently, on Mr. Bartlett's resignation as incumbent, Mr. Lambert spent seven years working hard among the

poor and taking a thoroughly active part in the various agencies set on foot to mitigate the distress and elevate the tone of the vast population of that district. He was an active Guardian of the Poor, and made a determined stand against the demoralizing system of alms-giving then so much in vogue; and he may fairly claim credit for having been one of the pioneers of a plan which it is to be hoped is rapidly gaining ground, and which consists in only relieving after full enquiry, and only taking up a case where permanent good can be effected, the relief given being adequate to its necessities. Mr. Lambert's "Sermons on Pauperism," published at this time, made a considerable impression on those interested in this great question, and the views therein enunciated have been to a large extent acted upon. The visitation of cholera in the year 1866, and the annually recurring efforts made for meeting the distress during the worst years the East of London has ever seen, made a large claim on his time and strength, and witnessed to his devotion to his poor parishioners. The hard work and trying circumstances under which work at the East of London must ever be carried on by an active-minded man, at length seriously affected his health, and, acting on medical advice, he resigned the incumbency and spent two winters abroad, travelling in Italy and subsequently in the West Indies, taking charge during the summer of the parish of Rainhill, Prescott. His health slowly became re-established, and receiving from the patron, Mr. A Court Repington, the offer of the living of Tamworth, Staffordshire, he accepted it, and was instituted in the spring of 1872.

In this large parish Mr. Lambert for six years took a very active part in all religious and social movements. The permanent memorials of his incumbency will be a new church, built in the increasing district of Glascote, to which his family and himself were large contributors, and setting on foot the construction of a permanent church for replacing a school-chapel at Hopwas, one of the chapelries attached to the living. New schools and cemeteries were also provided during his incumbency.

Mr. Lambert has always looked on educational work as one of the most important duties of a parish clergyman, and has in each of his cures given much time and thought to parochial schools, and the means of advancing knowledge. On the passing of the Education Act of 1870, he did not join in the view held by so many Church clergy, that the Act was hostile to the best interests of education. He believed that if they would throw themselves into the new organization, they would retain that legitimate influence to which their experience acquired during many years' management entitled them. It is, however, significant of Mr. Lambert's way of dealing with public questions, that when he went to

Tamworth, two years after the passing of the Act, where increased school accommodation had been certified to be necessary, finding that the feeling of the parish was in favour of denominational education, he attempted to enlarge the schools by voluntary contributions. It was only when this failed, that a School Board becoming necessary, he offered himself as a candidate. Tamworth was divided into two School Board districts, and being elected on both Boards he acted gratuitously as their clerk; and when, owing to the parsimonious views of one of them, he ceased to be a member, he still continued to give his services in the same capacity and without remuneration, a post involving no little labour and the care of somewhat complicated accounts. Mr. Lambert has not, however, confined himself to the educational duties involved in his parochial cures. For the past fourteen years he has acted as one of the honorary secretaries of the Education Department of the Association for the Promotion of Social Science, with which is incorporated the Society for the Amendment of the Law. Whatever may be thought of the very varied subjects embraced by the Association, and which have brought upon it some good natured criticism, in its educational department it deals with an eminently practical subject, and its yearly meetings are attended by those who take the most intelligent interest in this branch of social science. More recently Mr. Lambert has been one of the active promoters of the scheme for the extension of University teaching, by means of lectures delivered by thoroughly capable men, who subsequently hold examinations for those attending the classes who may present themselves for that purpose. It is hoped thus to place within the reach of those who have left school the means of continuing and developing their education.

Mr. Lambert resigned the living of Tamworth in the autumn of 1878, and he has just now been presented by the Crown to the important living of Greenwich, in succession to the late Canon Miller. He belongs to that party in the Church which is called "broad"; but in a pamphlet published on the death of his friend, the Rev. W. Clay, he was careful to define the Broad Church as a movement rather than a party, as holding the scales between the opposite parties in the Church, and taking the good out of all, rather than as making another division to promulgate a new set of views. He has been known for his support of all measures in favour of the bestowal on dissenters of such just privileges as belong to the "nonconforming members of the Church of England," and all who know him feel fully persuaded that he will become a most useful and popular Vicar of the great Kentish borough.

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[PRICE SIXPENCE.]



The REV. T. TEIGNMOUTH SHORE, M.A.

(From a photograph by Messrs. Lombardi, Pall Mall.)

THE REV. T. TEIGNMOUTH SHORE, M.A.

MR. Teignmouth Shore, the son of an Irish clergyman well-known and esteemed by his Dublin contemporaries, took his Bachelor Degree in Dublin University in 1861, being then 29 years of age, after an undergraduate career marked by ability, and distinguished by those honours with which alma mater rewards the studious application of the natural genius of her sons: He obtained the gold medal for English composition, the gold medal for oratory, Downes div. prizes for reading the Liturgy and for extempore speaking:

Mr. Teignmouth Shore, having resided in London for some time previously, was in 1865, having in that year proceeded M.A., Dublin, and *Comitatus Causa*, Oxford, ordained by Bishop Tait for the curacy of S. Jude's, Chelsea, and after serving it for two years he was selected by Archdeacon Sinclair—no bad judge of men—for the curacy of S. Mary Abbots, and placed by him in charge of the temporary church erected in Kensington Gardens: Here the young curate distinguished himself as an earnest preacher, speaking to his people on subjects of the day; and by his devotion to the work of the ministry in all its branches; and his genial character and social powers he soon ingratiated himself with the inhabitants of Kensington Gardens. For a short time after resigning this post, he became assistant to the Rev. F. D. Maurice, who was then Minister of S. Peters', Vere Street, his intimacy with whom had much to do in deepening and spiritualizing Mr. Teignmouth Shore's being and feelings.

In the following year he undertook the charge of the temporary church of S. Mildred, Lee, where for two years he laboured successfully in preparing that district for its formation into a new parish with a new church. But, ere this climax of his exertions was reached, he was called to another, and, as it turned out, not only a more, but a most important sphere of duty and usefulness. Previous to his appointment to it, Berkeley Chapel, Mayfair, was perhaps the dullest and most unattractive of all the dead-alive churches which could be found in London. Efforts had been made to make it a centre of light, but they had failed, and in the attempt reputations had been ruined and fortunes wrecked. It had fallen as a matter of property into the hands of an eminent solicitor, who was a witness of Mr. Teignmouth Shore's work at S. Mildred's, and who discerned in him the organizing and preaching powers

which were required to galvanize into life the hideous corpse of Berkeley Chapel. With some hesitation Mr. Shore accepted the appointment, and at once cleared the way before him by cutting down the lofty private boxes of the chapel, placing the organ in a suitable position with choir stalls adjacent, and a chancel as convenient as the building allowed was added on to it. With these alterations in the edifice there went on others of a more important character—the chapel was put in a better and more ecclesiastical relation to the Parish Church, S. George's, Hanover Square; a regular district was assigned to it, and for the efficient pastoral working of this district a band of visitors was formed with their various clubs and relief kitchens, such as are to be found in all well-worked parishes. Services at suitable hours were established—plain but attractive, and the help of a well-trained choir was brought in. The dead bones came to life. At first the occupants of the chapel were few, but gradually as tidings of the marvellous change which had been made in the building, of the life which had been infused into the service held in it, and reports of the preaching powers of the new Incumbent spread abroad, the numbers gradually increased until a little one became a thousand. Mr. Teignmouth Shore's career at Berkeley Chapel has many remarkable features in it, but none more so than the way in which he has gathered round him a band of workers drawn from the highest as well as the middle classes, who ably carry out his views and second his exertions. The crowded attendance at his church of the *élite* of fashion, as well as of men of political and literary fame, testifies to his power as a preacher.

Mr. Teignmouth Shore can hardly be classed with any of the schools of thought which divide the Church, having warm sympathies with each of them, but while Broad-evangelical in his teaching, he is High Church in the order and decency of his Services. His power as a Preacher is due not more to the ability with which he handles his matter, and the chasteness of the language in which he gives expression to his views, than to the tact with which he discerns the subjects which are at the time possessing the minds of the thoughtful, and to the sympathetic earnestness and fearlessness with which he deals with them. These characteristics are manifest in the first volume of his sermons which had been preached in Berkeley Chapel, entitled "Some difficulties of Belief."

On the death of the Grand Duchess of Hesse, at the request of those most interested in the matter, Mr. Teignmouth Shore (who had been a personal friend of Her Royal Highness) became Secretary of the Princess Alice Memorial Fund, the

object of which was the endowment of an Hospital in Darmstadt in which the Princess during her life had been deeply interested. The move was eminently successful, and the wide spread feeling of affection for Her Royal Highness was evidenced by the fact that contributions to the Memorial of her beautiful life and unselfish character came not from England and Germany merely, but from Indian Princes also. But it is not to persons of mature age and understanding only that Mr. Teignmouth Shore is a persona grata; he is the especial favourite of children. He established a children's service which is held every Sunday afternoon during the London season, and which is attended by crowds of children, his mode of addressing whom is well exemplified by his published Sermon which was preached in Westminster Abbey to the assembled schools of the precincts, who quite filled up the nave. At this service in Berkeley Chapel children of all classes may be seen, from those of the neighbouring shopkeeper to the children of the Princess of Wales and the Princess Mary, who are themselves generally present. A prettier or more interesting sight can nowhere be seen than in Berkeley Chapel on the Children's Fruit and Flower Sunday when the floor of the church is filled by children and their chaperones, and the galleries with their adult friends. The service itself differs nothing from the ordinary children's services there, but each child has been invited to make offerings of fruit and flowers.

Mr. Teignmouth Shore has the good fortune to be much noticed by the Royal Family. He is one of the Honorary Chaplains of the Queen, by whom his attendance at both Windsor and Osborne has been frequently commanded, and he has been more than once the guest of the Prince of Wales at Sandringham, and of the Grand Duke of Hesse at Darmstadt. These Royal favours, however, do not lessen Mr. Teignmouth Shore's attention to his ordinary duties. He is as ready with the word of counsel or comfort in the rooms of the back streets of his district as in the gilded saloons where he is a welcome visitor, and there can be no doubt that his influence for good has been enormous in all ranks of society. Mr. Teignmouth Shore has been one of the special preachers at the Abbey, St. Paul's Cathedral, and the Chapel Royal.

Besides the volume of Sermons referred to, Mr. T. Shore has published another which has also been well received, and which is entitled "The Life of the World to Come." He also wrote the Commentary on the 1st Epistle to the Corinthians, which forms part of the Commentary on the New Testament for English Readers, of which the Bishop of Gloucester is the editor, and has for many years edited "The Quiver." He is married to the eldest daughter of Mr. J. F. Waller, J.P., of Finnoe House, Tipperary, and has two sons.

THE
CHURCH PORTRAIT JOURNAL.



MR. ROBERT GRAHAM.

(Specially photographed for this Journal.)

MR. ROBERT GRAHAM.

MR. Robert Graham, whose portrait we this month present to our readers, was born at Haltwhistle, Northumberland, on May 12th, 1829. Descended from a race of teachers well known in the North for literary culture, he was engaged for many years in the same profession, and went to Manchester in 1872 to take charge of an important school there. From early manhood he had taken an intense interest in the temperance cause, and before he became connected with the Church of England Temperance Society he delivered innumerable addresses to audiences of all grades of receptive capacity on the various phases of the movement, before the question became so widely recognised or so well understood as it now is. Mr. Graham very speedily made his mark as a platform advocate of temperance principles; this singular and invariable success, especially with large working-class audiences, made him in a short time a real power in the society.

In 1872 the Church of England Temperance Society was first established on the double basis, the country being divided into two Provinces, that in the North embracing eleven dioceses and comprising, of course, all the great manufacturing centres. It was whilst almost on the threshold of its great career of usefulness that Mr. Graham joined the society as General Secretary for the Northern Province. Those at the head of affairs saw that a man was much needed to take the helm who possessed qualities seldom combined in one individual. The Secretary, from the very nature of his responsibility—the leading spirit of so great an organization—needed to be a man of platform ability, administrative capacity, vigour, earnestness, and tact. It was imperative that he should possess an intimate knowledge of the machinery and organization of the Church, and a belief in its power. In addition to this, it was necessary that he should be bold yet prudent; conciliatory without being weak, and content, if needed, to fight on against apathy and misrepresentation.

The Executive Committee of the C. E. T. S. thought they saw in Mr. Graham a man answering all their requirements, and in 1873 he was offered and accepted the General Secretaryship for the Northern Province. The history of the society since

that period is the best tribute to Mr. Graham's worth, for in six years he created an interest in and extended the operations of the society from one end of the Province to the other. Out of chaos he made order and method; he changed lukewarmness into vigour and activity, and has so far perfected the organization of the Northern Province that there is now in every diocese an organizing secretary and influential working committee. Each diocese being thus able to stand alone, the very success which had been attained rendered the existence of two centres unnecessary, and eventually the Northern was merged into the Southern Province, with the General Committee located in London. Since that time, Mr. Graham has devoted his services entirely to the diocese of Manchester, and the magnitude of the work may be gauged by the fact that the diocese comprises nearly 500 parishes, with a population of 2,000,000, and has a larger number of parochial branches and individual members than any other diocese in England or Wales.

Anyone who has attended one of the annual meetings in the historic Free Trade Hall in Manchester, will be able to understand, far better than any words of ours can indicate, the hold which the Church of England Temperance crusade has taken upon the masses of the people in the North of England, and the fact that on one Sunday nearly 350 temperance sermons were preached in the churches of the diocese on behalf of the society, will give but a faint idea of the magnitude of the operations which Mr. Graham has had to guide and direct. Only within the last month the subject of our sketch addressed in one week at Bolton twelve workshop meetings, a large meeting in the Town Hall of 2,000 persons, and two large open-air demonstrations, at one of which 3,000 persons attended. As a platform advocate, Mr. Graham is singularly impressive. He has the faculty possessed by few of holding his audience in his hand. The initial secret of his success is that no one can doubt his sincerity. His matter is as well-chosen as his manner is pleasing; and when speaking on his favourite subject to an audience which he feels, by the instinct common to all successful orators, is in sympathy with him, the effect he produces is most striking. Perhaps, there could be no better representative than Mr. Graham of the modern school of temperance reformer. He looks upon the drunkard as a danger to the body politic, as all thinking men must, but he has a good deal of the optimist in his views of human nature, and one of the cardinal points in his creed is that yearnings after the good, the pure, and the manly, linger in the most unlikely breasts; and no inconsiderable portion of his success with more than one dipsomaniac has been that he has fostered and cultivated the last remnants of self-respect in the drunkard.

There is scarcely a village or town in the North of England where the genial Secretary of the Church of England Temperance Society is not known. His knowledge of men of mark is most extensive, and his brilliant conversational powers make him troops of friends. Whilst personally a strong total abstainer, and ever ready to make converts to entire abstinence—as living personal protests by example against the national vice, his mind is yet sufficiently broad and enlightened to enable him to appreciate the vast influence for good of the non-abstaining section of the society.

Although a man of strong individuality of character, Mr. Graham has often shown that he can thoroughly subordinate the orator to the official; and at Diocesan Conferences, for instance, his expositions of the lines upon which the society works have been clear, incisive, and convincing. His *repertoire* of lectures ranges over a wide field, and includes a series of eloquent word-sketches of the leaders of the temperance movement in the Church, which bear the legible hall-mark of a many-sided genius. In addition to his platform and official work, Mr. Graham has written much on the temperance question, and several of the legislative and other proposals of the society owe their inception and execution to him.

After more than six years continuous labour, Mr. Graham leaves England in December for a few months holiday tour in Canada and the United States, where at the request of the General Committee and Manchester Diocesan Committee he will enquire into and report upon the operation of the Prohibitory Liquor Laws and Inebriate Asylums in those countries. A numerous committee, of which the Earl of Mulgrave, the Very Rev. the Dean of Bangor, Sir Harcourt Johnstone, Bart., Hugh Birley, Esq., M.P., and many other influential gentlemen are members, has been formed for the purpose, to quote the committee's circular, "of making an appropriate acknowledgment of his services, which would not only be a graceful recognition of his arduous exertions, but also serve to show to our Trans-Atlantic friends the respect and esteem in which he is held in England." When we further remark that the Lord Archbishop of York and the Bishops of Manchester, Lincoln, Carlisle, Ripon, Lichfield, Bangor, Liverpool, and Sodor and Man, are Patrons of the Graham Testimonial Fund, our readers will have an additional evidence of the hearty appreciation by influential Churchmen of Mr. Graham's numerous services to religion, sobriety, and humanity. Our friends across the water, we feel assured, will not be slow to recognise and value the abilities which have made Mr. Graham so deservedly popular in the mother country.

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[PRICE SIXPENCE.]



The REV. C. A. HEURTLEY, D.D.

(Photographed for this Journal by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE
REV. C. A HEURTLEY, D.D.

Margaret Professor of Divinity, Oxford.

THE subject of our sketch was educated at the grammar schools of Witton-le-Wear, in the county of Darham, and Louth, in Lincolnshire. On leaving the latter in 1823, he was elected to a scholarship at Corpus Christi, Oxford, where he took a first class in mathematics, and graduated B.A. in 1827. In June, 1828, he obtained the Ellerton Theological Prize, his subject being "The Faith of the Apostles in the Divine Mission of our Saviour was not the result of weakness or delusion, but of reasonable conviction." From October, 1828, he held the office of Second Master in the Western Grammar School, Brompton. In the latter year he was admitted to Holy Orders, when he resigned his second mastership, and accepted the curacy of Claydon, Oxfordshire, to which parish, in 1833, was added Wardington, both of these places being chapelries of the parish of Cropredy.

Dr. Heurtley became Fellow of Corpus Christi College in 1832, but he continued to hold the two aforesaid curacies until 1840, when he was presented by his college to the living of Fenny Compton, in the county of Warwick and diocese of

Worcester. In the year 1845, Dr. Heurtley discharged the office of Bampton lecturer, and in 1851 he was appointed one of the select preachers of the University. On two previous occasions, namely, in 1834 and 1838, he had been appointed to the same office. In the years 1846 and 1847, Dr. Heurtley acted as one of the Theological Examiners in the University of Durham.

In 1848, on the presentation of the Bishop of Worcester, Dr. Heurtley was appointed to an honorary canonry in Worcester Cathedral; and in 1853, he was elected to the post of Margaret Professor of Divinity of Oxford University, to which professorship a canonry of Christ Church is attached. In the same year he took the degree of D.D. In 1856, he acted as one of the Assessors of the Archbishop of Canterbury in the trial which became known as the "Bath trial." From 1864 to 1872, he was a member of the Hebdomadal Council, and in the latter year he resigned the living of Fenny Compton, which he had held for thirty-two years.

Dr. Heurtley has published various books and pamphlets, the earliest, issued in 1833, being a tract entitled "Plain words about Prayer," afterwards adopted by the Society for promoting Christian knowledge. Of the rest of his works the principal are "The union between Christ and His people"; the Bampton lectures for 1845, on "Justification"; 4 vols. of "Parochial Sermons"; and "Harmonia Symbolica," a collection of creeds of the ancient church.

EXTRACTS from a Letter written by a Clergyman of the Church of England giving reasons why he will resist to the last against the Burials Act.

. I agree with you, the mischief is done, but, so far as I am personally concerned, I am trying to squeeze myself out of the consequences attending the mischief. I refuse permission to all Nonconformist funerals to enter the graveyard, but do not imagine I shall use force. I protest; force yourselves, gentlemen, if you like, dig your own grave, find your own sexton, the Churchwardens will not allow the use of the sexton's tools, &c. (bought and paid for out of offertory money, not the rate), to be used. Do as you like, I shall not prosecute you. I do not despair of seeing the Bill repealed, for statistics, taken in about six months' time, of the number of burials under this Act will explode the sentimental grievance, and expose its fallacy. Nay, the grievance, if any, is on our side; we have still to bury the "refuse" of the Sects, those whom the Ministers of the Sects have no desire to bury. I simply refuse to have anything to do, either directly or indirectly, with this Act. A few hundred clergy acting thus will, I feel certain, get public opinion to their side, and a strong Government may be induced to repeal the Act as vexatious and unnecessary. It is astonishing to find so many persons in these parts, who are Liberals in politics, dead against this Bill. Several have stated they will not vote Liberal next time. I believe the Tory party will benefit by this Act, having been passed by a Radical Ministry. As you are a Tory, you exclaim, let us hope so!

Much as I esteem your opinion I cannot accept your mode of argument when you kindly urge, *I should obey the law*. You say "these laws are the laws of the land; they are not the only bad laws. What can be worse than the present system of education, the present Divorce Laws? Still as subjects of the State we are powerless as against them." Certainly, I am ready to obey the law and no other when "this Church" as well as "this Realm" hath received the same. When we were ordained Priests in Christ's Church, we solemnly vowed in answer to the third question put to us by the Bishop that "we would give faithful diligence always so to minister the Doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as '*this Church*' and Realm hath received the same."

The Church's "doctrine" and "discipline" are chiefly contained in the Book of Common Prayer. The service for the Burial of the Dead is one of her clearest statements of "doctrine," and the Burial itself is one of her most important Acts of "Discipline." And we are by this vow restricted to the use of the Burial Service under the conditions specified in the Rubrics. This Burials Act sets aside both "doctrine" and "discipline," by permitting heresy to be promulgated and avowed unbelievers to be buried with a service of their own in our Churchyards. When a clergyman is inducted to a Benefice, the freehold

(Continued on page 88.)

THE
CHURCH PORTRAIT JOURNAL.



The Ven. R. W. BROWNE, M.A., Ph.D., F.G.S.

(Photographed for this Journal by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE

VEN. R. W. BROWNE, M.A., Ph.D., F.G.S.

Archdeacon of Bath, and Canon Residentiary of Wells.

ARCHDEACON Browne was born on November 12th, 1809. His father was William Browne, Esq., of Kennington, Surrey (a descendant of the family of Browne, late of Browne's Place, Horton Kirby, Kent), and Anne, daughter of Edward Lucas, Esquire, Deputy Warden of His Majesty's Mint. The subject of our sketch was educated at Merchant Taylors' School. In 1827 he became Scholar of S. John's College, Oxford, and Fellow of this College in 1830. He took his B.A. degree and a double first class in 1831, and was thereupon made Tutor of his College and Reader in Natural Philosophy therein. In 1832 he was ordained deacon by the then Bishop of Oxford (Dr. Bagot), and admitted to Priest's Orders by the same bishop in 1833. He commenced his clerical work as curate of S. Michael's, Oxford, in that year, and two years later he proceeded to his M.A. degree. In this latter year, he was elected to the professorship of classical literature in King's College, London, as successor to that distinguished scholar, Joseph Anstice, of Christ Church, Oxford. On his retirement, he was elected an honorary fellow; and at this time he held for a few months the curacy of S. Martin-in-the-Fields, Charing Cross.

From 1836 to 1843 he was assistant preacher of Lincoln's Inn, while in 1838 and 1839 he was select preacher in the University of Oxford. He acted as chaplain, successively, to the Bishops of Chichester (Otter), Lichfield (Lonsdale), and Bath

and Wells (Lord Auckland). Archdeacon Browne was Principal Chaplain to Her Majesty's Forces, in London, from 1843 to 1863. In 1860 he became Archdeacon of Bath, and in 1864 he was elected Canon Residentiary of Wells. He was Rector of Weston super Mare from 1863 to 1877, having succeeded the Very Rev. W. Law, now Dean of Gloucester.

He is the author of the following works:—"A translation of the Nichomachean Ethics of Aristotle, with Introduction and Notes," published in Bohn's Library; "Histories of Greek and Roman Classical Literature," published by Bentley; "Histories of Greece and Rome," in Gleig's Educational series (Longman); "Histories of Greece and Rome, illustrated"; and "Tracts for Soldiers" (S.P.C.K.); also, Sermons and Charges on various subjects. On the publication of his "Histories of Greek and Roman Literature," the University of Heidelberg conferred upon him the degree of Doctor of Philosophy.

Few men engaged in the education of youth have numbered amongst their pupils men more distinguished, as well in their University career as in the active walks of life. Of those who attended his lectures at King's College, London, may be mentioned Canons Barry and Farrar, the Bishop of Nova Scotia, Professor Clifford, the three contemporary Indian heroes (Sirs H. Edwards, F. Herbert, and G. Pollock), Judge Stephen and his brother Leslie Stephen, F.W. Gibbs, C.B., Thorold Rogers, M.P., C. Kingsley, W. Kitchen, the Earl of Derby, the late Rev. C. F. Lowder, and a host of others—some of almost equal eminence.

(Continued from page 84.)

of the church building and churchyard is given into his hands, so that he shall hold it in trust for the benefit of the parishioners. By his induction he is bound to use the church for the worship of Almighty God, and the adjoining churchyard for the burial of the dead according to the rites and ceremonies of the Church of England, and *no other*, and it is his imperative duty to guard these holy places from all intrusive services; and if he allows them to be misused contrary to his ordination vows and induction obligations, even at the bidding of the State, he is unfaithful to the trust reposed in him before God.

For there were two parties to the law which was thus imposed upon him. *The Church and the State* conjointly acted in these matters. His ordination vow distinctly speaks of the law as received by "*this Church*" as well as "*this Realm*"—he is bound to obey the law made by both parties. It is not in the power of either party by itself to alter "*this law*" without the consent of the other. This Burials Act is forced upon us by compulsion of the State, against the expressed mind of the Church, through Convocation.

Vide Dr. E. Harold Browne, Bishop of Winchester, in commenting on Article 37. He says:—"In matters of State, the power of the Crown is limited by the two Houses of Parliament; in the affairs of the Church by the two Houses of Convocation. Legally and constitutionally, the Sovereign or the Sovereign's Government can do nothing concerning the state of the Church, her doctrine and discipline, without first consulting the clergy in Convocation and the laity in Parliament; so that, when we acknowledge the supremacy of the Crown, we do not put our consciences under the arbitrary guidance of the Sovereign or the Ministry; for we know that legally nothing can be imposed upon us but what has received the consent of our clergy and laity, as represented respectively." Dr. H. Browne justly observes in a foot note:—"Were it otherwise, we would be open to the reproach of the Romanist, that 'the Church of England is an Act of Parliament Church only.'"

Understand me, I protest to the last against this Bill; but I shall protest using every means, save force, in my power to checkmate those who desire to avail themselves of this iniquitous Act in my parish; and I defy all the magistrates and lawyers in this kingdom to convict me of misdemeanour. The Divorce Laws and the Education Act do not affect us in the way this Bill affects our ordination vows; but the time is near when the Bill to be presented next session *in re* Divorce will affect us in a manner such as, the noble Bishop of Lincoln has stated, will compel us (if it become law) to consider whether it can be binding on the consciences of the English clergy. *Liberavi animam meam!*

Ever yours faithfully,

.

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[PRICE SIXPENCE]



The RIGHT REV. C. P. SCOTT, D.D.

(Specially photographed for this Journal by Mr. A. E. Fradelle, 216, Regent Street, W.)

THE

RIGHT REV. CHARLES PERRY SCOTT, D.D.,

Missionary Bishop for North China.

BISHOP SCOTT is the fifth son of the late Rev. John Scott, M.A., Vicar of S. Mary's, and Lecturer of Holy Trinity, Kingston-upon-Hull. He was born at Hull, on June 27th, 1847, and named after his uncle and godfather, the Right Rev. Dr. Perry, first Bishop of Melbourne, Australia, now Canon Residentiary of Llandaff. The grandfather of Bishop Scott was the Rev. John Scott, of S. Mary's, Hull, the continuator of Joseph Milner's Church History. He was the eldest son of the Rev. Thomas Scott, Rector of Aston Sandford, Bucks, author of the well-known Commentary on the Bible. The Bishop is therefore nearly related to the late Sir Gilbert Scott, R.A., who was descended from the same ancestor.

Bishop Scott was educated at the Charterhouse School in London, to which he proceeded at the age of ten years, with a presentation to the Foundation by the late Archbishop Musgrave, of York. At school, as afterwards at college, he was prominent in athletic sports—running, football, &c., but especially in cricket. He filled the post of captain of the Charterhouse eleven, also of the Jesus College eleven at Cambridge, when he went up to the University. At Jesus College he held one of the Rustat Scholarships for clergymen's orphans, also the Dykes' Exhibition from his native town, and the usual exhibition of Foundationers from the Charterhouse. At Cambridge he passed in June, 1869, fifth in the first class of the ordinary Theological School, with a distinguishing mark for Hebrew. From the University he proceeded, after a short interval spent in private tuition, to holy orders, and was happy in receiving a title from the Rev. G. H. Wilkinson, vicar of S. Peter's, Eaton Square, in London. He was ordained deacon at Christmas, 1870, and priest the following year, at S. Paul's Cathedral, by the present Bishop of London:

One great feature of the work at S. Peter's, Eaton Square, is the stress that is laid on missions to the heathen. The first day of intercession for foreign missions was therefore hailed by Mr. Wilkinson as a starting point for fresh and more sustained efforts in connection with the work which was nearest his heart. The day was observed with a devotion and earnestness which only those whose lot it is to be of S. Peter's flock, could, we think, quite realize. The demand of Jehovah to the prophet Isaiah, "Whom shall I send, and who will go for us?" was the keynote of the day's services. It came as a voice from God to the heart of the young curate, whose thoughts had long been dwelling upon the subject, and Charles Perry Scott offered himself for the work of a missionary to the heathen. Another year and a half were spent at S. Peter's, during which the future missionary was gathering experience and knowledge, and endeavouring at the same time to discern to what part of the field God's providence was directing him. At length the way seemed clear, and Mr. Scott offered himself to the Society for the Propagation of the Gospel as missionary for North China, where that society was about to open a mission. He and the Rev. Miles Greenwood were sent out to Chefoo to abide there and learn the language. They were taken into the house of an American missionary, Dr. Nevuis, and nothing could exceed the kindness of the doctor and his wife to the two young men thus thrown upon their care in a strange land.

In 1877, Bishop Russell, of North China, presented Mr. Scott to an Honorary Canonry in his cathedral at Shanghai, where during a furlough of some weeks, in the absence of Dean Butcher, he had charge of the services of the church. After the difficult language had been to some extent mastered, each of the missionaries in turn went on itinerating tours into the interior, with the American Doctor. This gave them fresh confidence in dealing with a language and a people so difficult and so strange to Europeans. In process of time they were joined by a third missionary, and they then proceeded to find some central city in the interior where no foreign missionary had before been stationed in which to commence definite missionary work. Before this was finally arranged, the famine in Northern China called forth new duties, and developed new powers in Mr. Scott. He was entrusted with £1,000 for the relief of the sufferers, and was sent into parts of China where the face of a foreigner had seldom been seen. A further sum of £3,000 was then forwarded to him for distribution by the Shanghai Famine Relief Committee. A graphic description of portions of this journey is preserved in printed and private letters, and in the

November, 1879, issue of the S. P. G. Mission Field. That this work entailed very considerable risk is acknowledged by all who know China: that it was carried out successfully, with that composure and definiteness of purpose, and with that caution and simplicity of motive which are distinguishing characteristics of Mr. Scott, is seen from the praise which he has received, and the position to which he has since been raised. The *Times* correspondent paid a high tribute to "the admirable devotion with which the missionaries have gone through the work. They have exhibited in the brightest manner the best qualities of Englishmen and Christians. Criticism of the expediency of missions and missionaries is hushed in the presence of such men, and disarmed by their existence."

In the early part of 1880, the sum of £10,000 was anonymously offered found a Missionary Bishopric for Northern China, with the sole condition that the Archbishop of Canterbury should select the Bishop, and that all the clergy of the Church of England in the district assigned to him should be placed under his jurisdiction. To this munificent donation the S.P.C.K. and the Colonial Bishopric Fund each added the sum of £1,000. His Grace the Archbishop of Canterbury selected the Rev. C. P. Scott for the work, and he returned to England in July, 1880, after six years' absence, in order to obtain consecration. Bishop Scott was consecrated on the Festival of S. S. Simon and Jude (October 28), at S. Paul's Cathedral, and on the same occasion Bishop Moule was consecrated for the Missionary Diocese of Mid-China, the post held by the late Bishop Russell. Before leaving England, the Bishop will visit the Universities, and endeavour to prevail on some of the younger members to volunteer as missionaries for the work in North China which he goes out to superintend. He is especially desirous to secure the services of an University man from 27 to 35 years of age, to act as chaplain in the examination of English candidates for holy orders, as well as for general work.

THE
CHURCH PORTRAIT JOURNAL.



The Rev. CANON CONNOR, M.A.

(Specially photographed for this Journal by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE REV. CANON CONNOR, M.A.

GEORGE Henry Connor, the eldest son of Mr. George Connor, Master in Chancery, Ireland, was born on December 21, 1822. He was educated by private tuition and at Trinity College, Dublin, where he graduated in 1845. In the following year he was ordained by the Bishop of Lincoln to the Curacy of Newark. He subsequently held the Curacies of Wareham, in Dorset, and of S. Jude's, Southsea. In the year 1852 he was presented by the Provost and Scholars of Queen's College, Oxford, to the living of Newport, in the Isle of Wight, which he still holds. In the same year he married Katharine Maude, eldest daughter of John Worthington, Esq., of Lansdowne Crescent, Bath, by whom he had one daughter and twin sons, at whose birth Mrs. Connor died in 1859.

Mr. Connor had no sooner entered upon his benefice than he set to work with characteristic energy to provide his important parish with a church worthy in size and beauty of the capital of the island. His efforts were liberally seconded, and an admirable design was prepared by Mr Dawkes. In August, 1854, the foundation-stone was laid with much ceremony by H.R.H. the Prince Consort, in the presence of Bishop Sumner and the principal inhabitants of the island. The Prince took the liveliest interest in the new fabric, and after its completion paid frequent visits to it in company with Her Majesty. His last visit took place about six weeks before his death, when he drove over to Newport from Osborne with the Queen and the late King of the Belgians. The church has often been visited by other members of the Royal Family and by their illustrious guests, and on two occasions, on the deposition of regimental colours, by the Crown Prince and Princess of Germany and the Duke of Connaught—when Mr. Connor officiated and preached. The cost of the new Parish Church, which is exceedingly handsome and commodious, was £20,000. It was consecrated by Bishop Sumner in January, 1857. Among its chief attractions to the visitor may be named the monuments to the Prince Consort, and to the

Princess Elizabeth, daughter of Charles the First, who died in her girlhood at Carisbrooke Castle. The latter was the gift of Her Majesty the Queen. The former was a tribute to the memory of the Prince by the vicar and inhabitants of the island. Both monuments are the work of Baron Marochetti, and that of Princess Elizabeth is singularly graceful and touching. It represents the Princess as she is said to have died, with her head reposing upon an open Bible. Mr. Connor has been indefatigable during his long incumbency in enhancing the beauty of his church, and in supplying all that could promote the heartiness and efficiency of its services. A magnificent organ, by Messrs. Foster and Andrews, of Hull, was erected in the year 1868.

Meanwhile, in every department of his large and important charge the touch of the new Vicar was felt, and by rare earnestness, blended with equally rare geniality and tact, he succeeded in providing his parish with admirable machinery, and in enlisting in its service a goodly band of devoted workers. The National Schools were remodelled and enlarged, and a vicarage house was built on a pretty site outside the town. Two sets of almshouses have been rebuilt in Newport during Mr. Connor's incumbency, and among the latest and most successful of his good works must be named the establishment of a "Soldiers' Institute" for the benefit of the troops at Parkhurst, on the model of Miss Robinson's well-known institute at Portsmouth.

In the year 1871 Mr. Connor was appointed by the late Bishop Wilberforce Rural Dean of West Medina. In the following year he was nominated Hon. Chaplain to the Queen. Three years later he was advanced to the dignity of Chaplain-in-Ordinary. As readers of the *Court Circular* will know, he is frequently summoned to preach before Her Majesty, and he is not seldom among the guests at the Royal dinner-table at Osborne. In 1877 Mr. Connor received two new distinctions. He was appointed by Bishop Harold Browne to an Honorary Canonry in Winchester Cathedral, and was made Chaplain to the Governor of the Isle of Wight. The latest title conferred upon him is that of "official" to the Archdeacon of the island, Bishop Macdougall. Canon Connor's only daughter was married in 1874 to the Rev. Ernest Roland Wilberforce, now Canon of Winchester, the second surviving son of the illustrious Bishop, who held his last Ordination in Newport Church, on Trinity Sunday, 1873, when Canon Connor preached the sermon. The Bishop, who had a keen eye for goodness and capacity, entertained the highest regard for the Vicar of Newport, and availed himself largely of his long experience and his knowledge of the diocese.

It would take long fully to set forth all that Canon Connor has done in the course of twenty-eight busy years for the spiritual and social welfare of his parishioners and neighbours. In the cause of education he has been at all times a prominent worker. In addition to the National and Sunday Schools already referred to, which contain 600 children, three schools in Newport have enjoyed his constant care, viz., the ancient Grammar School, an Industrial School for the training of young girls as domestic servants, and the Diocesan School, of which he himself was the founder. The Sunday School Festival held annually at Carisbrooke Castle, with the fife and drum band established by him, attracts crowds of interested spectators; and few will forget the successful Sunday School Centenary held this year under his direction at Carisbrooke Castle, when the Earl of Shaftesbury presided. It is to Canon Connor that the Hospital Sunday movement in the Isle of Wight owes its origin.

But no account of him would be complete which omitted to record his exertions in the cause of temperance, a cause with which he has been identified during the last six years, and into which he has thrown himself with an almost youthful enthusiasm, tempered by the practical wisdom gained in a long and varied ministerial career. Not only in his own parish and in the Diocese of Winchester, but throughout the provinces and in the metropolis his eloquent voice has often been heard denouncing our chief national vice, and advocating both moral and legislative measures of reform. In the present year he was selected to preach the annual temperance sermons in Westminster Abbey and in Edinburgh Cathedral. It will not surprise our readers to be told that Canon Connor is universally respected and beloved both, by the parishioners for whose good he has laboured so long and so unweariedly, and by that larger public to which he has become known, and which has learnt to look upon him as one of the chief ornaments of the Church to which he belongs. His popularity rests upon the solid foundation of incessant self-denying work, even more than upon those graces of mind and heart which have been tested and ripened through a life of high usefulness, and which are reflected in a singular charm of manner. As a preacher, he has the enviable gift of impressing hearers of every class. The cultivated and the uncultivated are alike arrested by his grave but fervid eloquence. No Church party claims him as its own, for he has never been tempted into the arena of party strife. But his large and sympathetic mind has affinities with every school of thought, and men of every variety of views willingly work with him, and thoroughly trust him.

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The REV. CANON TREVOR, D.D.

(From a photograph by Sareny, of Scarborough.)

THE REV. CANON TREVOR, D.D.,

Rector of Beeford, Yorkshire.

FEW Clergymen have had a more varied career than the subject of this memoir. He was born January 30th, 1809, at Bridgwater, Somerset. His grandfather was rector of Otterhampton, in that neighbourhood, and his father a distinguished officer of H. M. Customs. His eldest brother was the late Mr. Charles Trevor, for many years Comptroller of the Legacy Duties at Somerset House. Appointed at the early age of 16 clerk on the Home Establishment of the East India Company, he resigned after ten years service to take Holy Orders. Entering at Magdalen Hall (now Hertford College), Oxford, under the tutorship of the present Bishop of Chester, he succeeded Mr. Gladstone as a leading speaker in the Union, having among his compeers the present Archbishop of Canterbury, Lords Cardwell and Sherbrooke, Sir John Mowbray, Archdeacon Burney, with others who have passed away, W. Sinclair, F. Faber, Ward, Capes, etc., etc. At Easter, 1836, he obtained an Hon. 4th Class, having been just before ordained by Bishop Kay to qualify for an Indian Chaplaincy, conferred by the Directors in acknowledgment of his services. The same year he married Elizabeth Louisa Garrick, the eldest daughter of the late C. P. Garrick, Esq., of Richmond, Surrey, and immediately sailed for Madras. Ten years were spent in India principally at Bangalore, where in addition to duties as Chaplain in the largest Military Station, he founded a Tamil Mission, and built the Mission Church of S. Paul, leaving a flourishing Native Mission. He returned to England in 1845, and soon after his arrival was made Resident-Deputy of S.P.G. in the Province of York. He was appointed to the charge of Farnley, near Leeds, by Dr. Hook, and afterwards Rector of All Saints', Pavement, York, and Canon of York, by Archbishop Harcourt, in 1847. At York the new rector began his work by restoring the Church, but at the end of three years he was chosen Chaplain in the Parish Church, Sheffield, by the burgesses—a lay corporation (1850), and consequently went to reside in Sheffield, leaving All Saints' in charge of an assistant. In Sheffield, however, great difficulties arose. The Vicar, a pronounced Evangelical, backed

by the clerical opinion of the town, refused Canon Trevor, whose views were considered "High," the use of the pulpit, to which he had become entitled. In vain was a mandamus of the Queen's Bench obtained against the refractory Vicar, the pulpit was still refused, and the law-breaker being a good Evangelical, the Archbishop (Musgrave), of the same school, interfered in his behalf, and what was called a compromise was effected, i.e., Canon Trevor was induced to abandon his right, and returned to take charge of his Church in York, leaving a curate appointed by the Archbishop to perform the Sheffield duties. In York his activity on the Chapter resulted in his being returned Proctor for that body at a time when Convocation was deep in its long trance, undisturbed by even a dream of awaking. This trance, however, Canon Trevor was bent upon disturbing, and accordingly at the first formal meeting of the two or three officials, who in that day met only to prorogue, he moved the election of a Prolocutor to proceed to business, a motion that was effectually met by instant prorogation, and subsequent dismissal of the audacious Proctor. And no business was allowed to be transacted for thirteen years, while Archbishop Musgrave lived.

Still bent, however, on his purpose, in 1852 he published his work on "The Two Convocations," which signally helped the cause of which he was the most active champion in the North.

On the accession of Archbishop Longley, 1861, the Convocation of York was restored to action, it is believed on the personal suggestion of the Queen. Canon Trevor was appointed Actuary of the Lower House, and on the union of the two Houses under the present Archbishop, Synodal Secretary, in which office, by revising the Archbishop's writs from the earliest precedents, drawing up standing orders and forms of procedure, he may be said to have recreated the Northern Convocation on the enlarged representative footing so much desired in the South.

In 1868 he accepted the Chapter living of Burton S. Peter's, being the first resident incumbent, and built the rectory house. Preferred by the present Archbishop to Beeford in 1871, which he still holds, he has restored the Chapel at Lissett, built a Chapel at Dunnington—two outlying villages—and is now building new parochial schools. The Sheffield Chaplaincy he resigned in 1878. Throughout his parochial and other work, Canon Trevor's pen has never been idle. As early as 1833 he was a contributor to the pages of "Blackwood," and furnished that magazine with some of the most graceful and elegant contributions to the Greek anthology. At York he commenced the "Parochial Missionary Magazine," which was taken up and continued by S. P. G., under the name of

the "Gospel Magazine," and he has since given to the world the following works, "Christ in His Passion," and the "Story of the Cross," "Daily lectures for Holy Week," two volumes of sermons on the "Doctrines and Means of Grace," and "Types and the Anti-type"; a series of historical sketches on "India, Egypt, Russia and Rome," besides several single sermons and letters. He is also a well-known contributor to the *Times*, *Guardian* and *John Bull*. But his most important work is on the Holy Eucharist. Begun on the foundation of a sermon preached before the University of Oxford, in 1867, and published by request with the title of the "Altar and the Sacrifice," it was completed in 1869, under the name of the "Catholic Doctrine of the Sacrifice and Participation of the Holy Eucharist." A second and enlarged edition followed in 1875, with an appendix of the authorities in the original Greek and Latin added at the request of some of the American Bishops. This edition was dedicated to Dr. Hook, who termed it the standard work of the day. It aims at vindicating the old Anglican doctrine against the Roman Lutheran and Zuinglian conceptions and has a special Chapter on the New Objective Theory, which has been commended by many of the leading theologians of our Church. In America it has been highly valued and circulated by Bishops Wittingham, Williams, Lyman, Stevens, Kerfoot, Littlejohn, Whitehouse and others.

In recognition of this work the degree of D.D. was conferred upon him by diploma in 1874, by the College of Holy Trinity, Hartford, Connecticut, founded by Bishop Seaburg and the oldest Episcopal College in America.

But though eminent as a writer it is as a preacher and speaker that Canon Trevor achieves his chief excellence, and in these respects it is no exaggeration to say that he takes his place in the very first rank of orators. The early talent still remembered at the Oxford Union soon developed and made its mark, and now there are few of the chief pulpits and platforms of England where it has not made an impression. For pure eloquence, racy humour, ready repartee and a command of choice forcible English, there are not many to compare with him. No speaker is more popular at a Church Congress, as may be evidenced from the fact of his having been an invited preacher or speaker at Oxford, Manchester, Bristol, York, Wolverhampton, Dublin, Liverpool, Leeds, Brighton, and Leicester, and the reception that is invariably accorded him.

In 1879 he suffered the heavy bereavement of his beloved wife, the partner of all his life in India and at home, and the mother of his numerous children. He is now as has been said engaged in parochial work at Beeford, and we understand is occupied upon a new work on the Cathedral and City of York.

THE
CHURCH PORTRAIT JOURNAL.



The REV. F. O. MORRIS, B.A.

(Reproduced by Mr. A. E. Fradelle, 246, Regent Street, W., from an original photograph.)

THE REV. F. O. MORRIS, B.A.,

Rector of Nunburnholme, Yorkshire.

THE Rev. F. O. Morris is well known to the public by his numerous works which have done so much to render popular the delightful study of Natural History, and also by his frequent letters to the *Times* newspaper, dated from Nunburnholme, "The Selborne of the North," as it has been happily designated by the Archbishop of York. Half way between Market Weighton and Pocklington, in the East Riding of Yorkshire, a lovely little dale opens out among the Wolds, and there below you are the white cottages of Nunburnholme, gleaming amongst the trees in a scattered sort of street following the course of a small trout stream.

Above the village, on the slope of the opposite hill, is a beautiful hanging wood, which gives a warm and sheltered appearance to the little village nestling below. Looking up the valley you catch sight of the pretty spire of Warter Church, and Warter Priory, the seat of C. H. Wilson, Esq., M.P., with its fine park. Looking down the valley you detect among the trees Nunburnholme Rectory—the very ideal of a happy English parsonage standing in the midst of its ample glebe, and close to its quaint little church. Approaching the Rectory you are charmed by its picturesque shape and cheerful white front and ornamental garden, bounded by the little brook before spoken of, which glides along with a clear and rapid current, reflecting the green banks and orchard trees, and crossed by a rustic bridge. Altogether Nunburnholme Rectory must strike the visitor as the very home of peace and quietness, the chosen scene of learned leisure, literary labour, or religious contemplation.

Mr. Morris, who is B.A. of Worcester College, Oxford, and was a second-class man in classics in the year 1833, is the representative of a highly respectable family, of the ancient British race, which claimed descent from Elystan Glodrydd, founder of the Fourth Royal Tribe of Wales, born in the year 933. His father, the late Rear Admiral Henry Gage Morris, R.N., of York and Beverley, served in the first French and American Wars. His uncle, Commander Amherst Morris, R.N., gallantly distinguished himself at the beginning of the war with France. Mr. Morris's grandfather was Lieutenant-Colonel Roger Morris, of York, a member of the Governors' Council in New York. He served with distinction in the first American War, fighting side by side with Washington, when the latter was still loyal to the mother country, and both of them were aides-de-camp to General Braddock, the commander of the British forces.

The most important works of Mr. Morris are "A History of British Birds," in six royal octavo volumes (price £6 6s.), with beautiful coloured engravings of every bird; "A Natural History of the Nests and Eggs of British Birds," in three royal octavo volumes, with coloured plates (£3 3s.); "A Natural History of British Butterflies," royal octavo, with coloured illustrations of all the species (20s.); "A Natural History of British Moths," in four royal octavo vols., with beautifully coloured lithograph plates of nearly two thousand species (price £6); "A Book of Natural History" (10s. 6d.); "A Bible Natural History" (10s. 6d.); "The Gamekeeper's Museum," being a series of letters to the *Times* on Bird Murder (1s.); "Records of Animal Sagacity" (5s.), (out of print); "Anecdotes in Natural History" (5s.), (out of print); "Letters to the *Times* about Birds," recently published, and forming a most interesting collection, (5s.) Also, "All the Articles of the Darwin Faith," (1s.), (out of print, 4,000 printed,) &c., &c. Also, just completed, "The County Seats of the Noblemen and Gentlemen of Great Britain and Ireland," six volumes, quarto (£9 9s.)

In the preface to the "British Birds," Mr. Morris offers, what we may call an *Apologia* for his favourite pursuit:—As a servant of the Church, a minister of the Gospel of Christ, I willingly sacrifice natural wishes to the cause of duty: knowing however that these studies are innocent in themselves; and that, if used as they always should be, they lead from the works of nature up to the God of nature, I encourage others to follow them, so far as it may be right for them to do so."

With regard to the principal work by which Mr. Morris is known to the public, and which has long taken its place as a standard authority on the subject, "The Natural History of British Birds," we may say that these six noble volumes are not only beautifully illustrated, but written in a most agreeable style, and full of interesting anecdotes. The eye wanders with delight from the pictures to the letter-press, there to be detained pleasantly by the immense array of facts illustrative of the habits of the different birds. And throughout the volumes there is such a hearty enjoyment of nature and such a devout recognition of the God of nature, that while the mind is elevated, the heart is warmed, in the contemplation of the wonderful works of the Almighty. An extract from the preface is due to the author. "I have endeavoured throughout to impart a religious character to this treatise on some of the most interesting works of the Creator, as indicated from the very first page by the motto 'Gloria in excelsis Deo,' prefixed to the accounts of the 'Birds of the air,'

and subsequently by the kindred one, 'De Profundis ad Dominum,' attached in like manner to those of the water birds, whose home is more or less on the 'great deep.'"

We may here observe that Mr. Morris has had a correspondence of letters from all parts of the world and from all sorts of people, including some from the monarch on the throne, the peer, the peasant, and the artisan, on the various subjects connected with his Natural History. So true it is in this sense,

"One touch of nature makes the whole world kin."

The visitor to Nunburnholme Rectory has a rare treat in examining Mr. Morris's beautiful collection of butterflies, moths, and birds' eggs, arranged in old carved oak cabinets, in the most neat and methodical manner—a manner and a method which seem to have been caught from the life-long contemplation of the orderly processes of nature, for there is nothing out of order in the works of the Creator. Everything is beautiful in its season and its place. Mr. Morris has laboured long and successfully in the cause of kindness and humanity. The protection of our seabirds, and of our land birds also, is greatly due to his untiring efforts, and no creature, however humble, fails to find in him a patron and defender. His name will ever be held in honour by all lovers of our "Friends in Fur and Feather."

It is scarcely necessary to add that in the various parishes in which Mr. Morris has resided, all in the diocese of York, and especially at Nafferton, of which he was vicar for eight years, and at Nunburnholme, where he has been Rector since, he has discharged his ministerial duties with conscientious zeal, and not a few works of a directly religious character have issued from his fertile pen. Mr. Morris is now one of the senior county magistrates in the East Riding. Mr. Morris, who was ordained both deacon and priest by Archbishop Vernon-Harcourt, has always consistently belonged to the moderate party in the Church, and while endeavouring to have "all things done decently and in order," as his little Church, thoroughly well restored in solid oak by Mr. George Gilbert Scott, will testify, his sympathies have all along been with the so-called Evangelical side of the Church. Five of his minor publications have been placed on the Catalogue of the Society for Promoting Christian Knowledge.

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The Hon. and Rev. FRANCIS E. C. BYNG, M.A..

(Specially photographed by Mr. A. E. Fradelle, 215, Regent Street, W.)

THE

HON. & REV. FRANCIS E. C. BYNG, M.A.,

*Vicar of S. Peter's, Cranley Gardens, South Kensington; Chaplain
to the Queen; Chaplain to the Speaker of the House of Commons.*

THE Hon. and Rev. Francis E. C. Byng, third son of the Earl of Strafford, was born in 1835. He was educated at Eton, where he obtained Prince Albert's prizes for French and Italian; and at Christ Church, Oxford, where, in 1856, he graduated 3rd class in Law and Modern History. After passing a twelve months' theological training at Wells, he was ordained in 1858, by the late Bishop of Manchester, and commenced clerical life under the Rev. Henry M. Birch, Rector of Prestwich and Canon of Ripon, who had been his tutor at Eton.

In 1859, Mr. Byng removed from Prestwich to the small living of Casterton Parva, in Rutlandshire. From there, in 1862, he exchanged to Holy Trinity, Twickenham; and it was during the three months which was occupied in the arrangement of this exchange that, at S. Luke's Chelsea, Mr. Byng had his first taste of that parochial work in London, to which he has since so earnestly devoted himself. He remained at Twickenham till 1867, and during his incumbency Holy Trinity Church was considerably enlarged. In 1865 he was appointed Chaplain at Hampton Court Palace. In 1867 he left Twickenham, and took S. Peter's Church, South Kensington (which was built for him by Mr. C. J. Freake, the well-known builder of a great portion of that neighbourhood), where he has made himself so well known as a sound and able preacher, and a most zealous and laborious parish priest.

Mr. Byng has carefully abstained from connecting himself with any exclusive party in the Church, preferring always to take an independent line. His preaching and teaching are thoroughly Evangelical in their tone; and although he has no sympathy with the ritualistic section of the Church, he has always held the firm conviction that he could best shew forth the glory of God, and augment the usefulness of his ministrations, by such a service as should, while conducing to the reverence, add to the interest of public worship. A service which, in short, should be consonant with the feelings of by far the greater portion of his parishioners, and indeed of English people generally, viz., those who are averse to tendencies which they consider as Romanising, and yet in favour of a somewhat less cold and meagre form of worship than that which obtains among the extreme Low Churchmen. That these views are sound is evidenced by the large congregation which assembles both morning and evening in S. Peter's Church. Among other gifts which fit Mr. Byng in a peculiar manner for his position, is a singular power of conciliating the friendship and co-operation of those by whom he is surrounded—a power he makes good use of in his parish work, and which—coupled with his own untiring zeal and quiet energy—bids fair to achieve very great though unostentatious results.

Some years ago a portion of the poor district of the parish of S. Luke's, Chelsea, in which he had, as previously stated, before laboured for a short time, was assigned to him at his special request. In this district he has established a mission hall containing seats for 300 people and more, which is very well attended at the Sunday services held there, and which is also used for Penny readings and other popular entertainments which the vicar has started during the winter months. In connection with this hall is a coffee-room which is a marked benefit to the neighbourhood. There is a large and most useful Crèche at work: Two nurses, under efficient superintendence, attend to the sick. A Scripture reader is maintained, a registry and home for female servants out of place is doing good work; and, notwithstanding the excellent work done by the School Board, a flourishing infant school and a day school for girls are maintained in connection with S. Peter's Church. In addition to the above, a Work society, mothers' meetings, clothing clubs, &c., are all working for the general welfare, and in these works Mr. Byng is ably assisted by the unwearied energy of his wife.

It may be said that the relief of the poor forms a special feature in Mr. Byng's parochial system. In addition to the ordinary channels through the clergy and district visitors, an annual grant of a considerable amount is made over to the South Kensington and Chelsea Aid Society for distribution in accordance with their rules. This Association,

of which Mr. Byng has always been a strong and valuable supporter, is composed of local tradesmen who institute searching enquiry into cases of distress in the neighbourhood, and, after full discussion in committee, administer relief where deserved, irrespective of denomination or even creed. It is thus enabled also to detect imposition, and the increasing support given to it is the best proof of its efficiency. Besides the large amounts subscribed privately to the above objects, offertories in support of these and other charities are made at nearly all the services at S. Peter's: Mr. Byng's catholicism does not admit of his confining his efforts to his own parish.

It is almost needless to say that the above comprises more than one man's possible work, and Mr. Byng has the most zealous co-operation of the two curates of S. Peter's—the Rev. N. J. Devereux and the Rev. J. F. Downes; supplemented by a considerable lay staff of district visitors and Sunday school teachers of both sexes, whose zeal is animated and kept up by the bright example of their Vicar and Mrs. Byng.

Mr. Byng is one of the chaplains to Her Majesty, before whom he is frequently summoned to preach. He has also been chaplain to the Speaker of the House of Commons since 1874. He has been twice married. First to Miss Florence Miles, who died in 1862, daughter of the late Sir W. Miles, of Leigh Court, Bristol, for so many years M.P. for Somersetshire; and secondly to Miss E. G. Kerr, daughter of Lord F. Kerr, in whom as we have mentioned above, he has the most able and indefatigable coadjutor in all his labours. His published works are: "Sermons for Households," "Seasons of our Life," "The Sorrow of Sin," and two sermons recently preached before the Queen, and published by request.

If in the foregoing sketch we have referred more to Mr. Byng's works than his preaching, it is not in disparagement of the latter, which is always excellent, but rather because it seems to us that he particularly excels in those less showy but probably far more beneficial attributes of aiding both bodily and mentally the less fortunate of our race: in short, in what Charles Kingsley called the God-like quality of "utter usefulness." In his sermons, Mr. Byng is perhaps distinguished more for depth of thought and the practical application of the Gospel truths to every day life than for great eloquence, though both voice and elocution are very good. Both in public and in private life those who know him well will, we feel sure, admit that he approaches closely to the character described in the well-known lines:—

"Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side;
But in his duty prompt at every call—
He watched, he wept, he prayed and felt for all."

THE
CHURCH PORTRAIT JOURNAL.



The Rev. C. E. CAMIDGE, M.A.,

(Specially photographed by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE REV. C. E. CAMIDGE, M.A.,

Vicar of Thirsk.

CHARLES EDWARD CAMIDGE is a member of a well-known Yorkshire family, his grandfather, Dr. Camidge, having been for many years organist of York Minster; whilst his father, Canon Camidge, was the highly respected and much loved vicar of Wakefield, for upwards of twenty years, during which period he was mainly instrumental in restoring the magnificent parish church, and rebuilding the spire, which is one of the finest in England, at a cost of £21,000, thereby providing a suitable cathedral for the newly created See. He was also rural dean. In due course his only surviving son took his B.A. degree at Wadham College, Oxford, and was ordained to the curacy of the Sheffield Parish Church the following year, 1860. He proceeded to the degree of M.A. in 1861, and in the same year he undertook the curacy of Wakefield—co-operating with his revered father in every good work, and labouring indefatigably there for a period of seven years. Here he commenced and directed a night school which grew until it numbered 700 members, taught by fifty-six voluntary teachers; and out of this was developed the Wakefield Industrial and Fine Art Exhibition, of which Mr. Camidge was one of the unwearied secretaries; and which, as it was, we believe, the first of its kind, was certainly one of the most successful ever held in any provincial town. During its brief existence 190,000 persons visited it; and when all expenses were paid there was a balance to the good of £3,000, which was appropriated to the foundation of a School of Art.

On quitting the curacy of Wakefield for the vicarage of Hedon—"the metropolis of Holderness"—which the Archbishop of York conferred upon Mr. Camidge in 1868, the congregation of the parish church presented him with a testimonial of the value of £100 to be expended in mediæval oak study furniture, accompanied by an address in which the following paragraph occurs:—"Your active and earnest discharge of your parochial duties, and more especially your untiring labours in the cause of the education of the working classes whilst curate of Wakefield—your unremitting exertions in furtherance of art and science, resulting in the grand success of the late exhibition and the

establishment of a school of art—your kindness of disposition and high character, both as a minister of the gospel and as a private Christian and fellow-townsmen—all have caused you to become much endeared to us. Whilst, therefore, we regret that you have been called away from us, yet we rejoice that you have been appointed to a permanent sphere of duty, where, we doubt not, you will work with unflagging zeal. Accept, then, this small token of our regard, which in after times may serve to remind you of our esteem for you. We pray that both you and your wife may be blest of God, and be a blessing to the people amongst whom you are called to labour, and that you may continue to prove yourself a worthy son of our much respected vicar."

On his arrival at Hedon, Mr. Camidge found the church of cathedral-like proportions, but almost in a state of ruin. Windows unglazed, roofs leaking, unsightly galleries, and hideous high-backed pews, spoke most plainly of a listless parochial indifference too painful to contemplate. The services and congregations were quite in keeping with the church. But the new vicar speedily infused his spirit into the town. Nobly supported by the mayor, corporation, and leading residents in the borough and neighbourhood, he was enabled to restore the church, rebuild the south transept, erect a vicarage-house, found a church institute, raise an admirable choir, and, what is of more importance than all beside, fill the school with children and the church with attentive worshippers. The sum expended on these various objects during his vicarage was not less than £6,000.

On the occasion of Mr. Camidge leaving Hedon for the rectory of Wheldrake, to which the Archbishop of York collated him in 1873, his parishioners presented him and his wife with an epergne and candelabra of considerable value, accompanied by an address couched in the most flattering terms, and speaking of the estimation in which both of them were held for their untiring labours by every one in the parish.

At Wheldrake, Mr. Camidge found the church little better than a barn, with a choir of two voices and a congregation of twenty. But he soon remodelled and reseated the church—procured a new organ, and raised the choir from two to twenty-seven, and the congregation to 200—being half the population of the parish. This sphere, however, was too limited for one of his energetic temperament; and after a residence at Wheldrake of three years-and-a-half, to the great regret—though not surprise—of the parishioners, he exchanged it for the vicarage of Thirsk—a much more important, though much poorer living.

Before leaving, his parishioners presented him with a beautiful and expensive

Wooton cabinet secretaire, "as a token of the regret they felt at his departure from amongst them, and of their esteem for the kind and earnest manner in which he had advanced their moral and spiritual welfare during the few years he had been amongst them."

When Mr. Camidge arrived at Thirsk, he found "the Mother Church, and in some sense the Cathedral of the Archdeaconry," under process of restoration, the sum of £4,000 having been raised by his predecessor, the Rev. B. Lamb, for that purpose, and most earnestly did he continue the good work. It became necessary to exceed the original estimates by some £1,500, inclusive of the cost of a new organ, lighting, &c. But all these additional expenses were cheerfully faced. On the 2nd of October, 1877, the day when the church was re-opened by the Archbishop, the sum of £400 was collected at the various services. The preachers who followed His Grace were the Bishop of Derry and the Deans of Durham and Manchester. And now Thirsk can boast of a church second to few in the kingdom, free and open, crowded Sunday by Sunday with 1,200 worshippers, and possessed of an organ and choir, trained by the vicar, which may be rivalled but cannot be surpassed. Here also, we find all Church organizations in active operation. The schools are full, the Church Institute flourishing, the various courses of lectures, religious and secular, well attended, and the Annual Parochial Tea, when 1,200 or 1,400 persons meet together, a thing if once witnessed never to be forgotten. Spirit and bitterness seem to have died out of the town under the general influence of the vicar and his estimable wife; and in Thirsk, if anywhere, it may be said, "Here is the right man in the right place."

It only remains to add that in religious opinions the Vicar of Thirsk belongs to that great moderate party of loyal and conservative churchmen, who love the Church as it is,—who find no difficulty in obeying its laws, and who are prepared to resist any measures calculated to weaken or destroy it.

At the solicitation of many friends, though too late in the day to command success, Mr. Camidge consented to stand at the last election as a candidate for the office of Proctor in the Northern Convocation for the Archdeaconry of Cleveland. And there is little doubt that hereafter the suffrages of his brethern will send him to York as their representative in the Northern Ecclesiastical Parliament; and that he is destined to receive further place and dignity in the Church to whose interests and progress he has devoted without stint the best years and energies of his life.

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The Rev. Sir Frederick Arthur Gore Ouseley, Bart., M.A. and D. Mus.

(Specially photographed by Mr. A. E. Fradelle, 246, Regent Street, W.)

The Rev. Sir FREDERICK ARTHUR GORE OUSELEY, Bart., M.A., and D. Mus.

THE Rev. Sir Frederick Arthur Gore Ouseley, Bart., is the only son of the late Sir Gore Ouseley, of Hall Barn, Beaconsfield, in the County of Buckingham, who was created a Baronet on October 3rd, 1808, and his wife, Harriet Georgiana, daughter of John Whitelocke, Esq. Sir Gore Ouseley was well known as a learned Orientalist, and in 1810 was appointed Ambassador and Minister Plenipotentiary at the Court of Persia, and later Ambassador at St. Petersburg. In 1812 he had the honour of receiving the Royal Persian Order of the Lion and the Sun, in addition to other marks of the Royal favour, for the King of Persia had the greatest regard for the English Ambassador; and in 1814 he received the Grand Cross of the Imperial Order of St. Alexander Newski, of Russia.

Sir Frederick was born on August 12th, 1825, in Grosvenor Square, and was educated by a private tutor, the late Mr. Joyce, Vicar of Dorking, and subsequently entered Christ Church, Oxford, as a Gentleman Commoner, where he took the degrees of B.A., 1846; M.A., 1849; B. Mus., 1850; and D. Mus., 1854. Having determined to take Holy Orders, he was ordained Deacon in 1849, to the curacy of St. Paul's, Knightsbridge, principally serving the sister church of St. Barnabas, and living in the college attached to that church. It was in the summer of this year that he was approved for the degree of B. Mus., at Oxford, by the Professor of Music, Sir Henry R. Bishop, Kt., D. Mus., and performed the composition which was his exercise for the degree, a sacred cantata, before the University in the hall of New College; having the degree of B. Mus., (for which, from that time he was fully qualified) conferred on him in the following year. He resigned the curacy of St. Barnabas, Pimlico, in 1850.

On the break up of the choir of St. Barnabas, which followed the resignation of the vicar, the Rev. W. J. E. Bennett, the idea occurred to Sir Frederick that the boys of the choir, who had joined it with hopes of at least such an education as would fit them for entering the world, fared hardly in being thus again thrown upon their own resources, and it was at this time that he began to form the plan which resulted in a movement from which many have subsequently benefited. Securing the services of his friend and former fellow curate the Rev. Henry Fyffe, as master of the school, he collected the scattered boys of the former St. Barnabas' choir, and established this little colony with himself on its head, at Lovehill House, near Langley Marish, in the county of Buckingham. Here, in order that the traditions of their last work might not be broken, and that the boys of the choir of the future church in the county of Worcester, and diocese of Hereford, might enter on the permanent work which lay before them, might be maintained in a state of musical efficiency, he fitted up a temporary chapel near his house, in which cathedral service was carried on twice a day until he was enabled to move his choir to the church for which their services were ultimately intended. In the mean time he was engaged in building, at his own cost, and on his own property, the noble and

beautiful Church of St. Michael and All Angels, at a place called the Old Wood, some two miles from the little town of Tenbury. In this work he had several objects in view ; one of which was to provide a place of worship for a scattered district, taken out of the parishes of Tenbury, Bockleton, Leysters, and Middleton-on-the-Hill, of which he is patron, and which he has since provided with an adequate endowment and a good vicarage house. In 1854, he took the degree of D. Mus., at Oxford, his exercise for this degree, an oratorio, since published, called "The Martyrdom of St. Polycarp," being as before approved by Sir H. R. Bishop, and performed on this occasion in the Sheldonian Theatre, with a very efficient band and chorus, consisting in a great measure of his personal friends in the University. In 1855, he was ordained priest, by Bishop Hampden, of Hereford ; and shortly afterwards, doubtless in appreciation not only of his acknowledged eminence as a musician, but of the disinterested work and mission which he was just bringing into his own diocese, appointed him to the precentorship of Hereford Cathedral. No more fitting appointment could possibly have been made ; but whereas this office had, up to this time, been endowed with a sum of £500 a year for the benefit of occupants, not one of them had discharged one particle of its duty for at least a century, or been qualified to discharge them, it was now, under the operation of the Cathedral Act, to present the edifying spectacle of an entirely disendowed office, just when, for the first time perhaps from its foundation, it was occupied by a man not only anxious to do its work efficiently, but in every way qualified for such work ; an accomplished musician, a man of zeal, energy, ability, and who by his courtesy to all no less than his influence and example would soon have thrown new vigour and devotion into the choir and services, and been to his cathedral as a precentor should be, the centre of its life and action.

It was also in the year 1855, that the professorship of music at Oxford became vacant by the death of Sir H. R. Bishop. The proctors at the time in whom the appointment was vested, were the Rev. John Murray Holland, M.A., of New College, and the Rev. Arthur Fanshawe Stopford, M.A., of All Souls, who decided on offering it unsolicited to Sir F. Ouseley, not only as being in every way thoroughly qualified by his unrivalled musical attainments, whether viewed as a performer, a writer, or a composer, but as having a qualification possessed by no other candidate, quite independently of his rank and social position which would give additional prestige to the office, in the fact that he was also a Master of Arts, and a member of convocation of the University. It is needless to do more than briefly refer to the many able and eminently useful lectures by which Sir Frederick has justified his appointment, to the new organ, which by his exertions has been placed in the Sheldonian Theatre, and to the various ways and means, in which, by his influence, the study and practice of music has been encouraged and promoted in our Universities and in our cathedrals, and throughout the kingdom.

But soon after his appointment to two offices so congenial to him, as those which he now held at Hereford and at Oxford, he was enabled by the completion of his church, to enter on the life and residence to which he had been most especially looking forward. The Church of St. Michael and All Angels in which he now began his work, not only stands in a very beautiful situation, but is itself of ample size and proportions, and consists of a nave, a chancel with an apsidal termination, transepts, and aisles. One transept is occupied by the font with its richly carved canopy, the other by the organ

built first by Flight, and since enlarged and completed by Telford, of Dublin. It has a roof of wood groining, and many of the windows are filled with stained glass, principally the work of Hardman. This church was consecrated by Bishop Hampden, on Michaelmas day, 1856; Sir Frederick as its first vicar, and also as warden of St. Michael's College (now fairly in existence, on the removal of the boys, who were its nucleus, from Langley), living in a house at Spring Grove, not far from the church, and the members of the choir, the masters of the boys, and others, living in temporary lodgings, also near the church, until they could move into the college, which was now rising on a spot contiguous to the church, and which was to be their permanent abode. Enough men's voices are provided for the maintenance of daily cathedral service, which has now gone on continuously in this church since Michaelmas, 1856, among the officers of the college and the masters of the school; the choristers are the sons of gentlemen, with a special preference for the sons of the clergy, chosen of course with special reference to musical excellence, of whom the eight seniors receive an excellent classical education free of all expense, and the eight juniors for a very small annual payment, succeeding to the benefits enjoyed by the seniors as vacancies occur. It was this part of the scheme which was one of Sir Frederick's special objects in spending no small proportion of his substance in providing the beautiful church and college, which are now fulfilling their purpose. A few other boys are admitted to the school on higher terms.

The college is as well appointed as the church, every provision being made for the comfort of its inmates that care and kindness could foresee and secure. Its buildings comprise a dining hall, which might suffice for a small college in one of the Universities and the usual offices; a library containing a large and valuable collection of books; rooms for the masters; a school room; dormitories; and the warden's private house, which last-named dwelling contains a musical library, collected by Sir F. Ouseley, which is known to be the most valuable and extensive private collection in the kingdom.

Sir Frederick Ouseley is also an active member of the Convocation of the Province of Canterbury, having been proctor for the dean and chapter of Hereford since 1868.

Sir F. Ouseley is an able, eloquent, attractive, and animated preacher, and a well read theologian; and indeed there are few subjects in which he is not well versed, as he has travelled widely as well as read largely. His publications are numerous, comprising the compositions already mentioned, his oratorio of Hagar, many services and anthems, and his now standard books on Harmony, Fugue and Counterpoint, and Form in music. He has also edited a very valuable collection of modern cathedral music, as a continuation of the series so well known as "Boyce's Score," followed by Arnold and Rimbault, and some unpublished works of great composers, which, but for his exertions, would probably be still unknown.

When it is added that his constant thought for others, and his Christian unselfishness are the key to his character, this brief notice may be appropriately concluded by the trite inscription on some modern buildings on one of the colleges in Oxford,—"*Verbum non amplius.*"

THE
CHURCH PORTRAIT JOURNAL.



The Rev. HENRY WILLIAM KEMP, B.A., F.R.G.S.

(Specially photographed by Mr. E. T. Watson, Albion Street, Hull.)

The Rev. HENRY WILLIAM KEMP, B.A., F.R.G.S.,

Master of the Charterhouse, Hull.

THE Rev. H. W. Kemp, B.A., F.R.G.S., was born at S. Peter's, Isle of Thanet, on June 23rd, 1820, and received the early part of his education at the free school at Humberston, which was endowed by Matthew Humberston, a foundling, who took the name of the village. After studying mathematics for a year with the late Mr. W. Watson, a self-taught mathematician, at Beverley, Mr. Kemp entered the Beverley Grammar School; here as a boy, he was brought into close intercourse with the well-known Joseph Coltman, M.A., Incumbent of Beverley Minster, a gentleman remarkable for his corpulence (at one time he weighed 37 stones), and still more for his courtesy, benevolence, and love of learning.

In 1839, Mr. Kemp entered Corpus Christi College, Cambridge, and whilst there studied classics under Mr. G. R. Kennedy, and mathematics under the present Bishop of Carlisle. Great expectations were formed as to the degree he would take, but through his geniality and social habits he disappointed his friends by taking the low place of 29th wrangler.

In December, 1843, Mr. Kemp was ordained by the Bishop of Chester to the curacy of S. Helen's. Upon his leaving this curacy for S. John's, Hull, in 1846, he was presented with a handsome purse and salver, as "a small testimony to the feelings of respect and affection with which he was regarded by the inhabitants of the town and neighbourhood." Mr. Dykes (grandfather of the late Dr. Dykes, of Durham), founder of S. John's, and for 56 years its revered pastor, dying in 1847, Mr. Kemp was appointed by the Vicar of Holy Trinity, Hull, his successor. Here he ministered for many years to one of the largest congregations in the north of England, and during his 33 years tenure of the office about £3,000 was spent in improving the church, and an equal sum upon building parochial schools. A handsome brass lectern placed in the church, and a portrait presented to Mrs. Kemp in 1859, commemorate Mr. Kemp's ministry at S. John's.

Mr. Kemp's health failing in 1879, he was presented by the Archbishop of York to the vicarage of Millington, with Givendale, near York. Upon his complete restoration to health, in a few months he resigned his country living and returned to his post as Master of the Charterhouse, to which office he was appointed by the Corporation of Hull, upon the death of the aged Vicar of Holy Trinity, in 1868. Under his management the income of the charity has been so greatly increased that a weekly pension has been raised from six shillings to seven shillings, and the number of rooms which when he became master was 82, will shortly be 100.

Mr. Kemp has always been an active public man, and a singular testimony to his popularity in Hull is afforded by the fact that he rarely enters a public gathering without being greeted by applause. As a thoughtful preacher he has long held the first position in the town, and though now no longer a beneficed clergyman, he is welcome in every pulpit in Hull and the neighbourhood.

He has been connected more or less with all the literary and scientific institutions of the town. He is a permanent Vice-President of the Hull Literary and Philosophical Society, and has filled the Presidential Chair five times.

The greatest of Mr. Kemp's works on behalf of the church and the town of Hull, was the scheme which he proposed in 1866, to complete the restoration of Holy Trinity Church, one of the finest parish churches in the kingdom, at the cost of £20,000; and in addition to pull down a row of houses on the west side of the church, which completely hid it from view. In this matter he had the sanction of the aged vicar, and upon Mr. Bromby's resignation of the living, in his 95th year, the work was so far advanced by Mr. Kemp, that it was easily carried on under Canon Cooke, and has since been brought to a conclusion under the present vicar, the Rev. Joseph McCormick. But one house of the unsightly row remains, thus placing the restored church in a large open space. This great work will be regarded for years to come as the monument to Mr. Kemp's energy and influence.

As an author, Mr. Kemp has published a volume of sermons, a pamphlet on the coal question, the preface to the library catalogue, 1876, and many addresses, &c., on religious, social, and scientific subjects. Many of the tunes sung in his church are of his own composition, and in connection with the recent railway demonstration in Hull, he wrote the now well-known "Song of the Men of Hull."

The subjects on which Mr. Kemp has most frequently addressed the people of Hull, are the historic family of the De la Poles, and African geography. The former lectures have led to the erection in the mansion house of two fine statues, one of Sir William De la Pole, and the other of his son the Earl of Suffolk, Chancellor of England, and founder of the Charterhouse. Mr. Kemp has promised to write the complete history of this most remarkable family of the De la Poles, and is now engaged in collecting materials for the purpose. The following will convey an idea of his style as a writer:—

"The student of physical nature cannot thoroughly understand what he observes without rising to the regions of cause and purpose, of philosophy and religion. Neither can any philosophical or religious leader afford to dispense with the cor-

rections and tests of scientific discovery. The philosopher or religious leader, who shuts his eyes to the unquestionable revelations of science, is in danger when he gets away from the simple element of philosophical and religious truth, of building upon some assumed but unreal basis a number of dogmas, which time at length convicts of being not only fictitious, but contrary also to the facts and laws of nature. Religion should teach nothing but what is true, and it is certain that science can disprove only what is untrue."—Address to Lit. and Phil. Soc., 1871.

Mr. Kemp's activity as a citizen has not had the effect of detracting from his energies as a clergyman. His liberality is indicated by the fact that for twenty years he acted as local secretary both for the S.P.G. and C.M.S. In 1854 he bought at his own risk a chapel in Nile Street. This ultimately led to the erection of S. Luke's Church. He was also closely connected with the scheme for the erection of a new church in Sculcoates. This church has now become the new parish church of that populous parish, and under the incumbency of Mr. Walsham, the present vicar, holds one of the first positions in the town. In 1847 Mr. Kemp married Mrs. Simons, widow of Dr. Simons, of Rugby, and a member of the Lovell family which was settled for some generations at Winwick Warren, in Northamptonshire.

Such are a few of the facts in connection with Mr. Kemp's long and honoured career in Hull. His courtesy and singular charm of manner are well-known in the town, whilst his charity, which an ample fortune has enabled him to indulge, has both publicly and privately been unbounded. His many friends in Hull and the neighbourhood desire nothing more for him than that he should continue his work in their midst, where his influence for good is so great and his name a household word.

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The Rev. CANON DUCKWORTH, D.D.

(Specially photographed by Mr. A. E. Fradelle, 246, Regent Street, W.)

REV. CANON DUCKWORTH, D.D.

Vicar of S. Mark's, Hamilton Terrace, N.W.

ROBINSON DUCKWORTH, second son of the late Robinson Duckworth, Esq., a Liverpool Merchant, was born in December, 1834. He was educated for a short time at the Liverpool College, subsequently by the Rev. W. C. Greene, and finally for four years at the Royal Institution School, of which Dr. Dawson Turner was at that time head master. Beloved in the family circle, exceedingly popular at school with master and boys alike, he was early known as a youth of great frankness and brightness of character, and, singularly gifted with wit and humour, he made and attracted friends everywhere; the influence which he exerted over his youthful contemporaries was always of the best, and there are those who still remember with gratitude the good example which he set to all around him. After distinguishing himself greatly at school, Robinson Duckworth was elected to an open scholarship at University College, Oxford, in 1853. He subsequently won a college exhibition and four prizes, and graduated in 1st-class classical honours in 1857.

Immediately on taking his degree he was invited by Dr. Cotton, the master of Marlborough College, afterwards the revered Bishop of Calcutta, to accept an assistant mastership under him, and in January, 1858, he entered upon his duties at the college. He remained there as form and house master under Dr. Cotton and Mr. Bradley till Easter, 1860, when, having obtained a fellowship at Trinity College, Oxford, he left Marlborough and took up his residence as tutor of the college, of which he was subsequently dean. He was ordained by Bishop Hamilton, of Salisbury, in 1858, and took priest's orders in 1859. While at Marlborough, of whose council or governing body he is now a member, Mr. Duckworth won the hearty respect and affection of the boys; they were always drawn towards him by that power of sympathy which he so fully possesses, and many now in all parts of the world, look back with delight to the days spent under so distinguished a master. Mr. Duckworth was a tutor of Trinity from 1860 to 1866; master of the schools, or "little-go" examiner 1860 to 1862, and during the year 1864 he acted as examining chaplain to the late Bishop of Peterborough. His career at Oxford was marked by great activity in his duties and anxiety for those committed to his charge. He had the reputation of being a most successful dean, his sermons in chapel were excellent and instructive, and his agreeable manners and many accomplishments drew round him a wide circle of friends. As president of the celebrated Oxford Amateur Musical Society, he added much to its renown by his own beautiful and interesting taste and rare gift of voice; and when he left to be tutor to H. R. H. Prince Leopold, his loss was greatly felt in the Trinity common room and in Oxford society generally.

Early in 1866, Mr. Duckworth was appointed by Her Majesty, instructor to the Prince, Sir John Cowell being then governor to H. R. H. In August, 1867, he was appointed governor to the Prince, and retained that post to August, 1870, when he retired, carrying with him many tokens of favour and confidence both from the Queen and the members of the royal family, on his nomination by the crown to the living of S. Mark's, Hamilton Terrace, having been gazetted in the same summer Chaplain in Ordinary to Her Majesty.

Immediately after Mr. Duckworth came to S. Mark's, he commenced to organize a machinery of parochial work which he has ever since, with able and untiring assistance, been continually perfecting—missionary societies, bible classes, a church friendly society, a working-men's club, young men's debating society, a club for boys after leaving school, a school of cookery, mothers' meetings, infants' nursery, clothing clubs of various kinds, lending library, savings' bank—all are monuments of wise and thoughtful administration. In addition to these, lectures on literary subjects and other topics of the day, parish concerts and readings, have given much pleasure to all classes of his parishioners.

In February, 1875, Mr. Duckworth was presented to a canonry in Westminster Abbey, on the death of Canon Kingsley, In May he was appointed hon. chaplain to H.R.H. the Prince of Wales, and this same year was signalized by his becoming an active member of the Church of England Temperance Society. A branch of the society is in full operation in his parish, and its objects have found in Canon Duckworth an eloquent advocate and a practical exponent.

In 1871 the National Schools were built at a cost of £5,000,—the foundation stone having been laid by H.R.H. the Princess Christian of Schleswig Holstein. In the autumn of 1875, one of the chief events of Canon Duckworth's life took place, namely, his departure for India in attendance on H.R.H. the Prince of Wales. While traversing India in the suite of the Prince, Canon Duckworth took advantage of every opportunity which came in his way of inspecting the missionary work carried on by the Church of England and other religious bodies. He visited and examined numbers of native schools, and preached in the mission churches whenever his immediate duties as chaplain to the Prince left him free to accept invitations to do so. At Kandy, Delhi, Umritsur, and Peshawur, he addressed, through interpreters, congregations of native Christians, and he preached in the cathedrals of Bombay and Calcutta, in the station churches at Byculla, Poonah, Kandy, Lucknow, Delhi, Jeypore, Lahore, Peshawur. At an evening service at Lucknow, preaching for the Church Missionary Society, it was his good for-

tune to obtain the largest collection for the society ever made in that city. His general impressions of missionary work in India were given to the world in the annual sermon for the S.P.G., preached by him in Westminster Abbey, in 1877, and published under the title, "Making ready for Christ."

It was during his increasing labours in India, and while the Prince of Wales was on a shooting excursion in the Nepaul Terai, that Canon Duckworth was stricken down by typhoid fever whilst returning with Sir Bartle Frere from Peshawur to Lahore. He recovered under skilful and careful nursing, not however in time to return with the Prince and his suite ; he came home in the Government steamer which conveyed Lord Northbrook to this country. It will be noted that since his Indian tour, he has been frequently invited to visit and officiate at Sandringham. On the canon's return from India, to the great joy of his parishioners, he scarcely allowed himself time to recruit his much diminished strength before he entered with ardour on the duties of his parish. The enlargement of the church which had been suggested in 1876 was now carried out with great enthusiasm, the foundation stone having been laid by H.R.H. Prince Leopold, K.G., who gracefully and with much characteristic feeling spoke of his indebtedness to his old tutor. "It would be strange indeed," said the Prince, "if I did not rejoice at being able on this occasion to record my deep sense of gratitude to one from whose loyal and faithful services I in past years derived such signal benefits."

This necessarily brief sketch would be imperfect if allusion were not made to Canon Duckworth's ministrations both at S. Mark's and when in residence at the Abbey. Those who hear him constantly, often acknowledge how much his preaching assists to lay deeply the foundation of christian character. He is a thoughtful, earnest, calm, and quieting preacher. He appeals to the mind and hearts of his hearers with much power arising from the conviction of his sincerity and fairness, and to whom he is always a source of refreshment and strength. While dealing fearlessly with all the vexed questions of the day, he is never dogmatic. His thoughts are always clothed in strikingly beautiful and appropriate language, yet there never is any striving after effect ; it is the beauty of perfect simplicity.

It is impossible to conclude this short memoir of Dr. Duckworth without expressing a strong belief that a character so strongly marked by sincerity of intent and thoughtfulness, balanced by a disposition courteous, winning, and self-reliant, must exert a great influence for good wherever he is known.

THE
CHURCH PORTRAIT JOURNAL.



The Rev. PETER MARSHALL, D.D.

(From a photograph by Messrs. C. A. Du Val & Co., S. Ann's Square, Manchester.)

THE

REV. PETER MARSHALL, D.D.,

Rector of S. John the Baptist's, Hulme, Manchester.

IT is the boast of the Church of England that she draws her clergy from every class of society ; and Dr. Peter Marshall, with whose portrait we present our readers this month, is a noteworthy example of ability, ripe learning, and unsparing zeal, drawn from the great middle class of our modern English life. Born in 1826, he was educated privately until he entered at Trinity College, Dublin, where, as an undergraduate, he obtained the prize for an English poem. He took the degree of B.A. in 1849, and was ordained to the curacy of S. Nicholas', Great Yarmouth, then under the charge of the present Bishop of Columbia, who had himself been trained by Dr. Hook. On this account Great Yarmouth was considered to rank with Leeds as a "school of the prophets," and doubtless it was his training here which laid the foundation of that vigorous parochial administration which has since shown itself so conspicuously in Dr. Marshall's clerical career.

After serving his title as deacon and priest at Great Yarmouth, he removed to Manchester, and was appointed assistant curate of Holy Trinity, Hulme, a church of the same character as that which he had just left. This parish has been Dr. Mar-

shall's home from 1851 to the present time, and in it he has held successively the charge of S. Philip's and S. John Baptist's, both formed out of the original parish. The latter of these churches was consecrated in 1858, and Dr. Marshall was appointed first rector.

A High Churchman to start with, Dr. Marshall has developed the ceremonial of the services at S. John Baptist's by little and little, until it now ranks for the care and completeness of its music and ritual with the best of the so-called "Ritualistic" churches throughout the country. Although mob law has been appealed to, and episcopal interference has been invoked, Dr. Marshall has held his own. His plan has been to do nothing without the good-will of the people; in fact it is a typical instance of what has been described as the customary course of proceedings in such cases—the people said "you have taught us the doctrine, now set it before our eyes."

But the leading characteristic of Dr. Marshall's ministry has been his development of the assistance of lay workers, which caused him to be selected to read a paper on "Lay Agency," at the Stoke Church Congress, in 1875; and he is the author of the maxim, which has become classical, that "a clergyman should never do anything himself that he can get a layman to do for him." The line taken in this paper was to show that in order to secure efficient lay-help, the first step was to draw distinctly and clearly the line which separated the layman from the priest, and by marking out the sacerdotal acts, rigidly reserved to the latter, show how wide the area, in parochial work, is that in which lay energy may be employed; next the care which should be exercised that all work should be *real* work, avoiding the existence of committees which never meet, or, if summoned, the members of which never put in an appearance; then constant revision of organization, so as to shake out every loose and so worthless brick that would only encumber the fabric, being content with any number of workers, however few, provided only all was *real* and the whole well knit together. So successfully has

he carried out this principle that not only has he a goodly band of layworkers gathered round him now, but also many another church up and down the country is receiving valuable help from some of those who have been trained under him at S. John's.

Dr. Marshall has taken an active part in the various organizations in connection with the Church in Manchester. He was the founder of the Manchester "Clergy Society," and is a member of the "Diocesan Church Conference," at the meetings of which he is a frequent and popular speaker. He is the author of an occasional sermon or two, and of a series of "Instructions on Confirmation." The "Clergy Society," formed some twenty-five years ago, with half-a-dozen members, on distinctly High Church lines, has grown till it now reaches the large total of 150 or 160, and has not been without its influence on the churchmanship of Manchester.

As a preacher Dr. Marshall is thoughtful and interesting, and his close reasoning and quiet self-possessed manner, make his sermons specially acceptable to the more thoughtful and educated of his hearers. As a conductor of "Retreats," his addresses on the higher branches of the spiritual life have been most valuable, and his counsel is largely sought for by both clergy and laity, who have recognized in him a "discreet and learned minister." For a proof of the high estimation in which he is held by the clergy throughout the country, it would be only necessary to glance at the list of those who have come from the Universities and from the best known parishes, to officiate as preachers at the octave of sermons, at the annual midsummer dedication festival, at S. John Baptist's.

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The Rev. CANON SWAINSON, D.D.

(Specially photographed by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE
REV. CHARLES A. SWAINSON, D.D.,

*Canon of Chichester, Lady Margaret Professor of Divinity, and Master of
Christ's College in the University of Cambridge.*

CHARLES ANTHONY SWAINSON was born in Liverpool on the 29th of May, 1820. His father, Mr. Anthony Swainson, was a merchant and an Alderman of the borough, well and honourably known for the warm interest and liberal support he gave to many good works, notably to the Liverpool Blue Coat Hospital, of whose board he was for a great number of years the chairman and treasurer.

Mr. C. A. Swainson was the second son, and received his school education at the Royal Institution in his native town,—a school which a few years later received for a short time another pupil destined also to become a Divinity Professor in the University of Cambridge, and subsequently Bishop of Durham. Mr. Swainson left school in the autumn of 1837, and entered as a pensioner at Trinity College, Cambridge—being then only seventeen years of age. In 1840 he was elected a foundation scholar of Trinity, and in 1841 took his degree in the mathematical tripos as sixth wrangler, Professor Stokes being senior. Considering Mr. Swainson's youth, the degree was a very brilliant one, and as an evidence of the merit attached to it in the University, he, some four months afterwards, on his 21st birthday, received from the Master and Fellows of Christ's College an offer of a Fellowship on that foundation. In Christ's, Mr. Swainson soon made his influence for good felt, though at first its area was necessarily limited. But in due course, after being admitted to Holy Orders, and succeeding to the office of college tutor, an enlarged scope was given to his zeal and earnestness. He had formed a high

conception of the responsibilities of the tutor's office, and this it was his constant endeavour to work out, alike in personal intercourse, in the lecture room, and in the college chapel. Genial manners and a sympathetic temperament proved a valuable assistance here, and soon Mr. Swainson had not only many attached pupils, but as many warm friends. Some of his college sermons he subsequently published in a small volume issued jointly with Mr. Wratislaw (afterwards Head Master of Bury S. Edmund's Grammar School), under the title of "Loci Communes."

It was at this time, namely, in the year 1849, that Mr. Swainson was appointed by Bishop Blomfield to represent the University of Cambridge as Whitehall Preacher,—a compliment not often paid to so young a man. In 1851 he left Cambridge to engage in parochial work, and was appointed one of the curates of S. George's, Hanover Square. Thence he moved to Mortlake, in Surrey, remaining in that curacy for two years. In 1854 he was appointed by Bishop Gilbert to succeed the late Archdeacon Freeman as Principal of the Theological College at Chichester, and thus began his connection with that city and diocese. Honours now began to fall thick for him. In 1856, in recognition of an essay on the history of the 29th Article, he was nominated to the Prebendal Stall of Firle in Chichester Cathedral; in 1857 he was appointed Hulsean Lecturer at Cambridge; and in 1863 he was elected Canon Residentiary of Chichester. Just one year later he was chosen by the Heads of Houses in the University of Cambridge, Norrisian Professor of Divinity, an office which had become vacant by the promotion of Dr. Harold Browne to the bishopric of Ely.

From this time forward, Dr. Swainson—he took his D.D. degree in 1864—has spent a considerable portion of each year in Cambridge. The influence of a professor can, of course, never be so direct and personal as that of a college tutor, but all opportunities which have offered of helping young men forward have been eagerly embraced by Dr. Swainson. At the same time by a steady, if not very rapid progression, his true position as a theologian has come to be appreciated by the University; and when in 1879, Canon Lightfoot was nominated by the Crown to the See of Durham, there was virtually no opposition among the B.D.'s to the advancement of Dr. Swainson to the dignified and historic chair of the Lady Margaret Professor, which was thereby made vacant.

For many years Professor Swainson has been Senior Canon of Chichester, and since Dr. Hook's death, Senior Member of the Cathedral Chapter, but henceforth his Cambridge duties will demand the larger share of his time. Indeed, his latest appointment makes this imperative. The story of that appointment is briefly this: Early in the

present year, Dr. Cartmell, after holding the Mastership of Christ's College for more than thirty years, passed away quite suddenly, and amidst general regret. The existing statutes require that the Master shall be in Holy Orders; and when Mr. Gunson, the Senior Fellow, declined the appointment, it was necessary to look to past Fellows. Dr. Swainson was then unanimously elected Master of the College, into which just forty years before he had been invited as Fellow and Tutor. Needless is it to add that in days like these, the college is to be warmly congratulated on the choice made.

It remains to indicate some of the theological works published by Dr. Swainson. These include—"The Creeds of the Church in their relation to the Word of God and the Conscience of the Christian," being the Hulsean Lectures for 1858; "The Authority of the New Testament, The Conviction of Righteousness, and The Ministry of Reconciliation,"—the Hulsean Lectures for 1859; "The Parliamentary History of the Act of Uniformity," with documents not hitherto published (1875); "The Advertisement of 1566: an Historical Enquiry" (1880); "The Constitution and History of a Cathedral of the Old Foundation," illustrated by documents in the muniment room at Chichester. Part I. (1880).

In addition to these works, Dr. Swainson has made several very important contributions to the controversy respecting the Athanasian Creed, supporting the view he has adopted with much learning and research.

THE
CHURCH PORTRAIT JOURNAL.



The Rev. RICHARD WILTON, M.A.

(From a photograph by Mr. W. T. Gewland, Lendal, York.)

THE REV. RICHARD WILTON, M.A.,

RECTOR OF LONDESBOROUGH.

THE Rev. Richard Wilton, M.A., so well-known as a poet, was born at Doncaster, on Christmas Day, 1827, and educated at the Grammar School of that town. He entered at S. Catharine's College, Cambridge (of which afterwards he was a Scholar and Prizeman in Classics and Divinity), in 1847, and took his degree of B.A. in January, 1851, and M.A. in 1861. He was ordained deacon, December 21st, 1851, and priest in December, 1852, both by Dr. Hampden, Bishop of Hereford.

Mr. Wilton became curate of Broseley, on his ordination in 1851, under the Hon. and Rev. Orlando W. W. Forester, and remained there till 1853, and next of S. John's, York, from December, 1853, to August, 1854. He was presented by Dr. Musgrave, Archbishop of York, to the Incumbency of S. Thomas's, York, in 1854, and held it (along with the Chaplaincy of the York Union Workhouse) till 1857, when he was appointed to the vicarage of Kirby Wharfe, also by Dr. Musgrave, at the request of the late Lord Londesborough.

The present Lord Londesborough, on coming to the title in 1860, appointed Mr. Wilton his Domestic Chaplain, and afterwards, in 1866, presented him to the valuable Rectory of Londesborough; and a place more suited to his taste as a lover of the country, and one who thoroughly appreciates the "poetic bloom of nature," could not well have been found for him. If it had been his lot to dwell in a town, his constant sigh would have been, *O, rus quando te aspiciam!*

Few persons have a better acquaintance than Mr. Wilton with our homely native birds; and in fact he is a devoted admirer of nature in all her varied aspects, as indeed no one who reads his poems can fail at once to see,—and as is indicated by the title of his volumes—"Wood Notes and Church Bells," and "Lyrics Sylvan and Sacred,"

As one of Mr. Wilton's many friends—enemies he has none—the writer of this short memoir is reminded of a remark once made to him by the late Archdeacon Wilber-

force,—that it takes two persons to make a quarrel, and that he always made up his mind that he would not be one of them. This rule is in effect, what Mr. Wilton has constantly acted on ever since the writer had the pleasure of his acquaintance, and the result is what might be looked for when the natural temperament is still further graced by Christian principle.

Mr. Wilton has never been a party man, but has always taken the evangelical side in the Church. It may be mentioned that the churches at Kirby Wharfe and Londesborough have both been restored during his incumbency of the livings.

The classical saying that *Poeta nascitur non fit*, holds good in the case of Mr. Wilton, for though he did not come prominently before the public as an author till the year 1873, when he published his "Wood Notes and Church Bells" (Bell & Daldy), yet he had been a poetical contributor to various periodicals from a much earlier date; and previous to taking his degree had written some of the poems which appear in his first volume. His first sonnet appeared in "Good Words," in 1864, and he was afterwards a constant contributor to many other magazines,—the "Sunday at Home" and "Leisure Hour", "Home Words" and the "Fireside," the "Day of Days," the "Day of Rest," "Evening Hours," the "British Workman," the "Family Friend," the "Children's Friend," the "Animal World," &c. He has also contributed a variety of well-written prose articles to the "Christian Society," the "Churchman's Family Magazine," the "Fireside," and other periodicals.

Mr. Wilton published a second volume of poems, "Lyrics Sylvan and Sacred" (Bell & Sons), in 1878, and we understand he has another in preparation. He has also largely assisted the Rev. Dr. Grosart in translating into English verse the Sacred Latin poems of Richard Crashaw and George Herbert, for the editions of those old poets in the "Fuller Worthies Library."

A large proportion of Mr. Wilton's poems are sonnets, and as he has so excelled in that difficult vein, the writer has always regretted that he had not addicted himself to some other less brief form, in which he would have had a wider and more popular field for his genius. Both his books are represented in the recently published volume "English Sonnets by Living Writers," edited by Mr. Waddington, and two of his sonnets also appear in a similar work, "Latter-day Lyrics," edited by Mr. Davenport Adams.

From numerous commendatory notices of the Press, the following two or three will suffice for our limited space:—"Mr. Wilton gives us poems that will live. He possesses

the three requisites of a poet, according to the old Welsh triad, an eye that can see Nature, a heart that can feel Nature, and a resolution that dares follow Nature."

And again—"Mr. Wilton has an observant eye, a thoughtful mind, a pure and refined taste, and great command of chaste and polished language. Some of his sonnets are perfect models of unity, compactness, and finish, essential qualities in this form of composition. Mr. Wilton has made some very happy experiments in naturalising the old French *rondeau*, which consists of a poem of thirteen lines, with only two rhymes, and a refrain composed of the first four words of the poem. In all his poems, Mr. Wilton has successfully shown how a high religious purpose may be combined with a delicate poetic fancy. We have rarely seen the functions of poet and divine more happily united. The poet never loses sight of the sacred teachings of nature; the divine finds some of his happiest illustrations of spiritual truths in their earthly counterparts."—*Church Bells*.

The "Pall Mall Gazette," after speaking of the "ease of versification, felicity of diction, and sensitiveness of feeling," in "Wood Notes and Church Bells," adds, "Mr. Wilton's verses about home and children, the product no doubt of genuine feeling, are the best in the volume. The poem "On an Infant's Death" has a simple pathos which is very beautiful."

And the "Literary Churchman" observes with regard to "Lyrics Sylvan and Sacred,"—"We know no writer of the present day who shows a more remarkable power of revealing the underlying significance of the ordinary incidents and familiar surroundings of human life. The readers of 'Lyrics Sylvan and Sacred,' will be much struck by Mr. Wilton's mastery over that difficult form of verse, the sonnet, which he writes with much power and sweetness.

"The latter part of the volume is occupied by some pretty and well rendered translations from the Latin poetry of George Herbert and Richard Crashaw. We are quite sure that no one can read the greater number of the high-toned and musical verses here given without real enjoyment, and even something better than enjoyment."

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The LORD BISHOP OF BATH AND WELLS.

(From a photograph by Mr. Charles Search, 14, Argyle Street, Bath.)

THE

LORD BISHOP OF BATH AND WELLS.

THE Right Rev. Arthur Charles Hervev, Lord Bishop of Bath and Wells, is the fourth son of Frederick William, first Marquess of Bristol, and was born on August the 20th, 1808. His early education was received at Eton, whence he proceeded to Trinity College, Cambridge, where he graduated M.A. (in the first class classical Tripos) in 1830. He was ordained deacon in 1832, by the Bishop of Norwich, and in the same year received priest's orders at the hands of the Bishop of Peterborough. In that year he was presented to the valuable Rectory of Ickworth, in the County of Suffolk (which is a family living, in the gift of the Marquess of Bristol).

In 1839, he was appointed Archdeacon of Sudbury, in succession to Archdeacon Glover, and that office, together with the Rectory of Ickworth, his Lordship continued to hold until 1869. In that year he became Bishop of Bath and Wells. Long before this elevation, however, the Bishop had become "the husband of one wife," for in 1839 he had married Miss Patience Singleton, daughter of the late John Singleton, Esq., and he has since become the head of a rather numerous family.

The Bishop of Bath and Wells has won a high reputation as a talented and voluminous writer. In 1838, he published a tract entitled "Hints on Infant Baptism," and a few years afterwards was brought out a volume of "Thanksgiving Sermons for victories over the Sikhs." Two volumes of "Parochial Sermons" were issued in 1850, and the following year witnessed the publication of "Missionary Sermons in Ely Cathedral." His Lordship has always shown a peculiar aptitude for the study of family histories and genealogies, and one work of his, which must be regarded as the outcome

of this special talent, has received the highest praise for its ingenuity as well as for its scholarship. We refer to "The genealogies of our Lord and Saviour Jesus Christ, as contained in the gospel of S. Matthew and S. Luke, reconciled with each other, and with the genealogy of the House of David" (Macmillans). The Bishop's genealogical and historical turn of mind has also led him to give very close attention to family history, and he has printed a history of his own family (the Herveys), besides other and smaller works on kindred subjects. In 1855, he published four sermons preached before the University of Cambridge, on the "Inspiration of Holy Scripture," and numerous other books, sermons, and tracts, have been given to the world by his pen. Furthermore, the Bishop of Bath and Wells fills the position of a member of the Old Testament Revision Company, and he has become well known as a contributor to Dr. Smith's "Dictionary of the Bible," and to the Speaker's Commentary. The Bishop's charming commentary on "Ruth" must not be forgotten. In addition to his literary achievements, his Lordship has made a reputation for himself as an ardent and painstaking archæologist.

As a chief pastor, the Bishop of Bath and Wells has won for himself the affectionate esteem of his clergy. That innate "good breeding" which manifests itself to high advantage no less in the office and work of the ministry than in secular avocations, is unmistakeably his. He is diligent and earnest in his pastoral work; kind and considerate to his clergy; courteous and amiable to all his dependents; and in every sense a worthy representative of that bench of bishops, which, notwithstanding the stones that are daily hurled at it from outside, does so great service in the cause of the Church of England, and of Christianity at large.

The following extract from his commentary on the Book of Judges in the Speaker's Bills may be quoted as a good specimen of his devout, cautious, and candid treatment of theological questions:—

"In this sacred history we are authoritatively taught what the moral causes were in the instances recorded in it, which led to the fall and rising again of Israel. The book

is a record of the righteousness, the faithfulness, and the mercy of God. Again, as the preservation of the Israelitish people through this troublesome and perilous portion of their existence was not an accident, but a part of God's eternal plan for the salvation of Mankind, so is the record of it and of the means by which it was brought about, an integral portion of those Holy Scriptures which were given by inspiration of God. And here it may be well to remark, that critical inquires into the human instrumentality, and the various circumstances by which the composition of Holy Scripture was brought about, do not in the slightest degree impugn its Divine character and authority. The earth is not less the workmanship of God because we can trace the varied action of fire and water, heat and cold, time and change, in bringing it to its present condition for the habitation of man ; nor is the Bible less the Word of God because we can discover some of the materials which the 'holy men of God' made use of in constructing it for the use of the Church. The details of compilation, annexation, addition, translation into modern language, and so on, through which any book of Scripture may have passed, no more derogate from its claims to speak to us with authority as 'the Word of God,' than the fact of pen, or ink, or parchment, or the human finger having been employed in writing it. This book, then, must be read as an integral portion of the Bible. It 'is profitable for doctrine, for reproof, for correction, for instruction in righteousness.' It exhibits the wondrous strength which man acquires for good and glorious works when his faith lays fast hold of the faithfulness of God. It exhibits, too, the fearful perils which they incur who seek for safety in indolent compliance with the demands of sin, instead of in a bold and uncompromising adherence to the law of Christ. It teaches us by heart-stirring examples to 'fight the good fight of faith,' and lay hold on eternal life. It holds out to us in figures the mighty victory of Christ over all His foes, and so stimulates our own hope of sharing His victory, and being partakers of His kingdom, when all enemies are put under His feet."

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CHURCH PORTRAIT JOURNAL.



The Rev. RICHARD HAYES ROBINSON, M.A.

(From a photograph by Mr. Charles Search, 14, Argyle Street, Bath.)

THE
REV. RICHARD HAYES ROBINSON.

THE Rev. Richard Hayes Robinson was born in Dublin, in 1842. In 1863, he entered King's College, London, where he completed his education. Through the influence of the late Bishop Waldegrave he took orders in the Church, and was ordained deacon in 1866, and priest in 1868. He held the successive curacies of S. Paul's, Upper Norwood, Weston, near Bath, and S. Michael's, Bath. He has also been for a time Incumbent of the Octagon Chapel, Bath, and one of the organizing secretaries to the National Society. In each clerical position Mr. Robinson has held, it has been as a preacher he has won reputation, and although his voice and delivery are no doubt elements of his popularity, his sermons are, as has been stated in a critical notice "models of what real sermons should be."

A few extracts from the reviews of his volume, entitled "Thought and Deed, Sermons on Faith and Duty," will best give an idea of the estimation in which his preaching is held. *John Bull* says,—“These admirable sermons deserve attentive study, appealing direct to the heart of the hearer, they are yet couched in scholarly language, replete with sober statements of doctrine, and may well be studied by preachers who desire to combine eloquence with the assertion of substantial truth.” The *Guardian* says,—“They deal intelligently with the topics of the age, and evince a careful study of rhetorical effect.” The *Record* speaks of them as “sound in doctrine, forcible in style, and well calculated to awaken thought and consideration in the mind of the reader.” Those who have had the opportunity of attending his pulpit ministrations say “he seems to possess the much coveted gift of appealing to the hearts of his hearers.” And again “His style is clear, because his thought is clear, and which distinctly formed on the requirements of the pulpit, has the grace which comes of wide literary culture and refined taste.” To this volume he prefixed a preface on preaching, in which he discussed the merits of the rival system of “written and spoken sermons.” This preface was noticed in many quarters, and the *Guardian*, in particular, remarked that it was a “theory of preaching which deserved attention.” A few sentences of this essay may be interesting and perhaps useful to some of our readers :—

"The prime difficulty of modern preachers seems to spring from the question whether spoken or read sermons are most effective An eminent modern divine has declared that read sermons are not, and cannot be, sermons at all. Again a nonconformist minister who stands in the front rank of men of culture, has declared that the practice of extempore preaching "is as little likely to produce a great sermon as that of improvising is to produce a great poem. When one reflects that Chalmers, Melville, and Canon Liddon may be classified among manuscript preachers; and Whitfield, Robert Hall, and Bishop Magee among (in the current phrase) extempore preachers, it becomes clear (1) that neither of these extremes of opinion can be justified; and (2) that there is some mediating truth, overlooked by critics on both sides, which might harmonize their contradicting verdicts.

"The fact is, where a read sermon produces signal effect, the preacher has usually made himself so familiar with his discourse that he can disengage himself from the trammels of close perusal, and assume something of the spontaneous freedom of the extempore orator. On the other hand, great spoken sermons are for the most part prepared paragraph by paragraph, sentence by sentence, in the study; and are, did the admiring hearers but know it, marvels of fidelity and grasp of memory, not brilliant specimens of sudden production. Diamonds are not found cut and polished; and to pick up a thought perfect at once both in conception and expression is not given to mortals.

"I assume, then, that great extempore sermons are generally prepared beforehand. This leads me to remark, that we need not wonder if a well-studied manuscript can be made quite as effective as a discourse so prepared. The consciousness of having to recall the phraseology he has learned by heart, often keeps the speaker from that glowing communion with his theme which marks high oratory. Listening to a great living extempore preacher, I have at least fancied I could detect occasional symptoms of nervous anxiety as to his periods, that restrained his sympathy with a noble course of thought. The preacher with the manuscript before him (however carefully he has learned it) knows nothing of such apprehensions, and can resign himself to the swing of his feeling without risk of losing the thread of well thought words. Here, it seems to me, the advantage lies on the side of the manuscript, *when well remembered*.

"Let it not be said that such considerations are unworthy those who profess to be guided in their utterances by the Holy Ghost. That Blessed Being supplements but does not supersede human endeavours; nor has the sublime and comforting

doctrine of His assistance ever been more degraded, than when made the excuse of the sloven's clumsy language, and the authority of the fanatic's crazy axioms."

Mr. Robinson is also known in Bath as a lecturer. In 1874, he delivered in that city a lecture on Church and State in which he reviewed the whole controversy, and showed—chiefly from the lips of Nonconformist themselves—how great are the advantages of an established religion. This lecture, employing as it did, a method not at that time so common as it has since become, attracted considerable attention, and Mr. Robinson was requested by the Church Defence Society to re-deliver it in other places, a proposal to which he did not at the time think proper to consent. He followed this, two years later, by a lecture on Religious Education. For this he was peculiarly fitted, having given much attention to the question, but the lecture was less successful than that on Church and State, perhaps owing to the less popular nature of the subject. Mr. Robinson, who is greatly interested in all literary topics, has lectured also at the Bath Royal Institution, on "Johnson," and more lately on "Swift," the latter lecture being evidently the result of much reading, and no small interest in the subject.

He has always been the defender of religious education in schools, and his strenuous exertions to uphold the twenty-fifth clause of the education act at the time of an election, won for him many friends among the working classes, which popularity he has never lost. He wrote the little hymn addressed to the Trinity, which appears in almost all the modern hymn books—S.P.C.K., Ancient and Modern, Worcester Hymnal, and that of the Chapel Royal, Savoy. Its refrain "Light at Evening-time," and its peculiar fitness for following the third collect at evening prayer, has made it a favourite in many churches. Mr. Robinson holds no cure at present, having temporally applied himself to literary work. He is, however, secretary to the Bath Ruri-decanal Conference, and is frequently to be heard in various Bath pulpits and elsewhere in the diocese.

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The LORD BISHOP OF EXETER.

(From a photograph by M. Gutenberg, 29, Triangle, Clifton.)

THE BISHOP OF EXETER.

NOT many years ago, a teetotal bishop was, if not absolutely unknown, at least, *rara avis in terris*; now, however, we have but little difficulty in securing episcopal patronage for our great Church Temperance gatherings. The meeting of 1878 was cheered by the kindly words of the Bishop of Gloucester and Bristol; and in 1879 the Bishop of Exeter presided at the annual meeting of the Church Temperance Society. The Right Rev. Frederick Temple, D.D., is the 62nd occupant of the See, and for tremendous working power, scholarly learning, and practical common sense, is no unworthy successor to a line which dates from 1046. He was born in 1821, and is thus now 60 years of age. His early training was at Blundel's grammar school, Tiverton, and Balliol College, Oxford, where he gained the honour which falls to few, a double first-class. It was natural that his powers should be turned to educational account, and so we find him as successively principal of Kneller's Hall, Twickenham; one of Her Majesty's Inspectors of Schools; and then inheriting the mantle—though at the lapse of some 20 years—of Dr. Arnold as head master of Rugby in 1858. This appointment he held for 11 years as a total abstainer, thus giving practical proof of the fallacy of the assertion that brain-work needs stimulants, for few can conceive the intense strain of such a position. The school flourished wondrously, greatly owing, no doubt, to the head master's power of winning hearts and gaining confidence. When, in the year 1869, the proposal was made that one

of the contributors to "Essays and Reviews" should be elevated to the episcopate long and loud were the outcries. That storm, however, soon blew over, when the Bishop-elect explained that his apparent complicity with a book which gave grief to thousands, was limited to the expressions used in his own essay.

Though the practice of making bishops out of schoolmasters is dangerous, yet in this instance it has been abundantly justified by the results. The Church in the west, which even in Bishop Philpotts' days had been at a very low ebb began to revive : sheer hard work told its tale, as it always will : now, carelessness in the clergy, and disaffection among the people, are fast giving way before renewed earnestness of Church life. It is very true that work makes work : the burden became too great for the Bishop, with all his splendid activity, to support alone, and the year 1877 saw the foundation of the See of Truro, which relieved him of the County of Cornwall. We speak of a relief, though, as Bishop Temple said at a meeting not long ago, he seems to have as much to do as ever, and in one way more, because so much more is expected of him.

He has not been a prolific writer, having rather, as will be seen from the above sketch, turned his energies to practical work. His "Rugby Sermons," however, are treasured by those who heard them, as memorials of happy Sundays and wise counsels. In the parochial prosecution of the Church Temperance work he takes an active part, and may constantly be read of in the pages of the "Chronicle," as attending some local meeting and speaking words of cheer. We close with an extract taken from a sermon he preached at Lancaster, in the year 1876 :—

"I pass now to consider cases where this particular indulgence is a danger, a temptation, and to some a most terrible temptation, too. For there are hundreds upon

hundreds of instances in which the desire for drink is a temptation greater than a great many of us are at all aware of. To very many, I repeat, it is a terrible temptation indeed. But it would be an exaggeration to say that it is a temptation to all. I was accustomed to the use of wine for many years, but I never felt any temptation to excess. All my experience was that I soon felt I had as much as I really wanted, and the desire for any more ceased ; and no doubt it is so with many others. I fully believe that many persons feel no temptation from this source, or at least no great temptation, such as is felt by others. Yet we can never forget that to very many it is not only a real, but a very grievous and terrible temptation. Now what shall we do in such cases ? Sometimes it is said the best means of resisting and overcoming this temptation is 'moderation.' To such as think this I can only commend the very strong words of our Lord. He says that if we find anything a temptation, we are to have absolutely nothing to do with it ; not even if it be a right eye, hand, or foot. In such a case, 'cut it off,' 'pluck it out,' 'cast it from thee,'—*i.e.*, you see, not simply are we to shun what is in itself evil, but even what is lawful and good, if it be a danger to us. It would surely be exceedingly foolish for any one to think himself wiser than our Lord. This is His rule, in strong but clear language ; and He says, 'Cut it off !' A Christian ought to be very careful before he says, 'I wont cut it off, I'll moderate it.' Every one must duly judge for himself how far he can say to the Lord, 'I shall not cut it off, because it does not "offend" me—*i.e.* make me to stumble.'"—*From the Church of England Temperance Chronicle.*

THE
CHURCH PORTRAIT JOURNAL.



The Rev. HARRY JONES, M.A.

(Specially photographed by Mr. A. E. Fradelle, 248, Regent Street, W.)

THE REV. HARRY JONES, M.A.,

Rector of S. George's-in-the-East, and Prebendary of S. Paul's.

THE REV. HARRY JONES was born in 1823, and is the eldest son of the Rev. C. Jones, of Barton Mere, near Bury S. Edmunds, Suffolk, who was formerly Vicar of Pakenham. He married the eldest daughter of the late Rev. Sir J. E. Philipps, Bart. Educated first under private tutors, he went to S. John's, Cambridge, taking his B.A. in 1846, and M.A. in 1849. He was ordained by the late Bishop of Rochester in 1848, his first curacy being Great Baddow, Essex. Removing from Great Baddow, Mr. Jones next accepted an appointment as Curate in Charge at Drinkstone, in Suffolk, a country parish, where he remained for two years, leaving many friends, especially amongst the poor.

Mr. Jones then went for a short time to be curate at S. Mary's the Less, Lambeth, and moved from thence to S. Mark's, North Audley Street, where he stayed five years. Leaving there, he had been a short time curate to Mr. Hampden Gurney, of S. Mary's, Bryanston Square, where he was curate in charge of the district attached to Quebec Chapel (Dr. Goulburn being morning preacher), when he was appointed to the district parish of S. Luke's, Berwick Street, Soho. Here he stayed about 15 years,—meeting with what was considered a very fair measure of success. The specialities of his work there may be indicated as follows : S. Luke's was one of the first churches in London where the pews were given up and the offertory was adopted. This movement grew largely, and had the effect of producing good congregations. The service in the morning was marked by the presence of many medical, scientific, and highly educated persons ; and that in the evening by a goodly gathering of the representatives of the district in which the church is situated.

Mr. Jones had, what some considered then, a somewhat “high” ritual, with liberal preaching. While he was at S. Luke's, the church was renovated, a new and excellent organ erected, and schools were built. There were, too, several night schools and Institutes. Here, moreover, being appealed to by a large number of working men to aid them in their desire to join in the movement, Mr. Jones raised a Working Men's

Volunteer Corps, which afterwards combined with the 19th (now 10th Middlesex), under Mr. Tom Hughes, who was associated with him in the undertaking. The cricket club, too, with which he was connected was the first to obtain leave to play in the Regent's Park, the permission granted to him being extended to others, till at length a portion of the park was permanently set aside for cricket.

One marked feature of Mr. Jones' work was the establishment of dinners for weak and ailing children, who were gathered in one of the rooms connected with the church and provided with attractive and nourishing meals at stated times. These dinners were associated with a kitchen where food was cooked for the sick poor, and served by lady members of the congregation.

While at S. Luke's, Mr. Jones was closely associated with divers general Church and diocesan movements. He was, for some time, periodical editor of the S.P.C.K. Having had yearly experience of the Continent, he was, with the late Dean of Canterbury (Dr. Alford), primarily engaged in the formation of the Continental Chaplaincies Branch of the S.P.G. He was also one of the early promoters of working men's clubs, and mixed much with working men. He was also an energetic sanitary reformer. During the visit of cholera in 1866, he called together all the leading residents in the parish, and organising them into parties, instituted a minute inspection of every house, causing the water supply to be carefully seen to, drains inspected, &c., &c., and printed sanitary rules to be supplied to every family. In this work he was aided energetically by a member of his congregation, the late Dr. F. Anstie. The result was that though some half-dozen cases of cholera appeared in the parish there was no outbreak of the disease. Each case was traced to its origin, and carefully isolated. In a later outbreak of small pox, Mr. Jones by his representation to the Vestry of S. James', in which the district of S. Luke's is situated, was, in concert with the medical officer of S. James', Dr. Lankester, the means of disinfecting apparatuses, &c., being supplied for the use of the whole of the mother parish.

We have referred to Mr. Jones's connection with Working Men's Corps, &c., as being, perhaps, a little out of the clergyman's line; but the subject of our paper does not mean to affect or desire what is understood by some as a sort of secularization of the clergyman's office,—quite the contrary, for the parson's sympathies should be large.

Mr. Jones has published a book entitled "Priest and Parish" (Rivington), which originally appeared in a series of papers in "Frazer's Magazine," and contributed at one

time and another a good deal to magazines. The last he happens to have had articles in have been the "Cornhill," "Good Words," and "Leisure Hour." He has also written a book, "East and West London," published by Smith & Elder; and "Life of the World," and "Perfect Man" (Sermons), Rivington, beside several others.

Mr. Jones, in 1869, made a somewhat extended tour in the United States of America; and in the winter and spring of 1880 visited Egypt, the Sinatic Peninsular, and Palestine. On both occasions he contributed a series of letters to the "Guardian" newspaper.

Mr. Jones was appointed Rector of S. George's in 1873, and since then his hands have been full with divers kinds of work. The church has been supplied with a considerable addition to its accommodation, open seats being furnished where formerly pews stood in places which had been left vacant, and thus the whole floor of the building has been similarly equipped, the pews in the galleries also being cut down and made into open seats. The church which was very cold, is now well warmed in winter. The apse, chiefly through the liberality of principal parishioners, has been furnished with a striking mosaic reredos of five large panels, representing scenes in the life of Christ, the centre one being the crucifixion. A new large organ is also being built. An unseemly church yard has been made into a public garden laid out with flower beds, lawns, and fountains. In this is included the disused burial ground of a neighbouring non-conformist chapel which was bought by the parish for the purpose. The combined result is much appreciated by the parishioners. A handsome mortuary has also been built. The old endowed schools of the parish have been removed to a more central position, a scheme for their better management having been obtained from the Charity Commissioners.

Mr. Jones is chairman of three or four important local bodies, including the Charity Organization Society, the Local School Board, the East London Nursing Association, &c., &c., besides the vestry, which cordially aids the work of the parish church.

Mr. Jones was, in 1880, appointed to a prebendal stall in S. Paul's Cathedral by the Bishop of London.

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The Rev. H. C. SHUTTLEWORTH, M.A.

(Specially photographed by Mr. A. E. Fradelle, 246, Regent Street, W.)

bered that to Mr. Shuttleworth the Dean and Chapter committed the difficult task of conducting the first "three hours' " service held in S. Paul's. His addresses on that occasion were published by request.

Mr. Shuttleworth is one of the small knot of London clergy who have endeavoured to meet the secularists on their own ground, and he is often to be found in the lecture-room of the Guild of S. Matthew, discussing the arguments for Christianity with considerable effect. "If all the parsons were like you, sir," said an atheist at one of these meetings, "there would be more Christians among us."

Mr. Shuttleworth uses his pen as well as his tongue, and is editor of one of the best among our children's magazines, "My Sunday Friend." He is also a contributor to the "Literary Churchman," and to "Church Bells," and a writer of light verse for a well-known society magazine. His speech at the Leicester Church Congress on "Cathedral Choir-boys" won the commendation of the Bishop of Winchester; and his paper on "Church and Stage,"—an outspoken advocacy of the Guild of that name,—fairly brought down the house. He has been invited to read a paper at the Newcastle Congress next October upon "Societies for Young Men," in his capacity as central secretary of the newly-established "Young Men's Friendly Society."

Mr. Shuttleworth is married, and resides in one of the new minor canonries in Amen Court, at the foot of Paternoster Row. His residence in the city enables him sometimes to "take duty" for various city incumbents; and when this is the case, the deserted city church at once begins to fill, giving proof that with the right men in the right place, the existence of these churches need not be threatened.

In politics Mr. Shuttleworth is a Liberal, and in theology he may perhaps be placed in the "High-Broad" section—though he stands apart, as a rule, from party meetings or action.

THE
CHURCH PORTRAIT JOURNAL.



The Rev. M. WOODWARD, M.A.

(Specially photographed by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE

REV. M. WOODWARD, M.A.,

Vicar of Folkestone.

THE Rev. Matthew Woodward was born at Broseley, in Shropshire. His early desire to prepare for the Ministry of the Church was not indulged, and he was sent to a house of business in Manchester, where he served an apprenticeship of five-and-a-half years. During this period he spent most of his leisure time in such studies as were calculated to advance the end which he had in view. Leaving Manchester, he undertook the duties of a lay reader, under the Rev. Canon Falloon, of S. John's, Liverpool, and thus obtained considerable experience in parochial work, whilst, at the same time, he was working his way through S. Aidan's. Applying himself vigorously to the curriculum of the college, he carried off the only premium then given, and obtained an endorsement upon his testamur, "First of the 1st class." A special letter of commendation to Archbishop Sumner obtained for him the curacy of Hythe, to which he was ordained on Trinity Sunday, 1849, reading the Gospel on the occasion, in Lambeth Chapel. On the following Trinity Sunday he was ordained priest, and before the close of the second year of his ministry, a deputation, headed by the mayor of Hythe, waited upon him to present on behalf of the parishioners a purse of forty sovereigns, with the understanding that the gift should be repeated every succeeding year that he remained amongst them. The next Trinity Sunday found him entering upon his important position as Vicar of Folkestone. That this appointment was due to the impression made upon the mind of the Archbishop by his two years' work at Hythe, the following extract from a letter addressed to him by Archbishop Sumner will show: "I have much pleasure in offering to you the living of Folkestone as a testimony of the estimation in which I hold your services at Hythe, and

in the confidence that your activity and faithfulness will repair the waste which I fear has long existed in Folkestone." This was speedily followed by another very special mark of episcopal favour, for we presently find the Archbishop conferring upon him the honorary degree of Master of Arts.

Having undertaken a much needed restoration and enlargement of the parish church in 1860, Mr Woodward had the satisfaction of seeing it re-opened, after an expenditure of about £3,000. The removal of the unsightly galleries had disconcerted some of the old fishermen, who pleaded "changes in the church" as an excuse for non-attendance. This induced him to collect funds and erect S. Peter's Church in the immediate vicinity of the sea-faring population, and afterwards to obtain an additional £3,000 for its endowment. He proceeded soon afterwards to erect a large temporary church in the north-east of his parish, which he has since supplanted by the large permanent church dedicated to S. Michael. He afterwards succeeded in further enlarging the parish church, the chancel being restored by the Earl of Radnor. Next came the opening of another mission chapel (S. Augustine's), and finally the parish church was once more enlarged. To the above necessarily curtailed account of the permanent church and school work, originated by Mr. Woodward, must be added the school accommodation provided by the temporary schools of S. Eanswythe and S. Augustine, and the opening recently of another mission room at a remote part of the parish, which will probably be succeeded ere long by the erection of a new church. In working his parish, Mr. Woodward has obtained the assistance of the Sisterhood of Clewer, who, in addition to managing the Convalescent Home, of which he is chaplain, have two important centres of mission work in his parish.

During the last ten years Mr. Woodward has also been largely engaged in mission work, and as a mission priest is well known in Yorkshire, Manchester, Birmingham, London, and many large towns where he has conducted missions. The Wesleyan Minister at Horbury, in Yorkshire, attended some of his mission services, and was so struck by what he saw and heard that he wrote a letter to the "Watchman," a Wesleyan paper, urging the Wesleyan body to attempt a similar plan.

In the prosecution of his labours in his own parish, Mr. Woodward has not been without opposition. When appointed to Folkestone he was generally regarded as an Evangelical, with High Church leanings, the gradual development of which latter, during the latter half of his ministry, has naturally led to the difficulties which he has had to encounter, but which he has passed through unscathed. A few years ago several charges on the ground of ritual were made against him and laid before the Archbishop, who after

a careful investigation determined the questions at issue in a manner perfectly satisfactorily to the vicar. Mr Woodward claims to be a loyal and warmly attached English Churchman without leanings either in a Puritanical or Romeward direction. His preaching, which is extempore, is much appreciated by the large congregations by which his church is filled—often to overflowing. His style is gentle and persuasive, and his delivery remarkably good.

He adapts himself with ease to the very varied congregations presented to him from time to time. His addresses to working men and children are exceptionally popular. The services of the church are numerous and very hearty in their character, and are the means of attracting not a few of the many visitors who annually frequent Folkestone, and who have lately marked their appreciation of Mr. Woodward's labours by presenting a large and beautiful window in the north transept, which bears the following inscription: "To the glory of God, and in grateful recognition of spiritual benefits received through the ministrations of the parish church of S. Mary and S. Eanswythe, Folkestone, some visitors have placed this window.—Easter, 1880." Last Easter Day there were 714 communicants at the parish church alone, being twice the number in the whole of the first year of his ministry at Folkestone.

Trinity Sunday last was the 30th anniversary of his ministry, on which day his congregation presented him with a testimonial, consisting of a silver centre-piece and two side-pieces, costing over £200, accompanied by a most appropriate address.

It remains only to add that the last important work which he has carried to a successful termination is the providing for the living a suitable vicarage house, close to the church, at a cost of upwards of £3,000. When Mr. Woodward undertook the task which the Archbishop entrusted to him, the parish church of Folkestone was one of the most deplorable in the county. Not a window had a stone mullion left: now seventeen windows are filled with beautiful glass. There were no schools: now over seven hundred children are being educated under the shadow of the parish church alone. There was no house for the parish priest: now there is a vicarage not often surpassed in suitability and position: and an annual offertory of £1,500 enables him to obtain the assistance of three assistant curates, and carry on the many important agencies which he has originated during his long ministry.

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The LORD BISHOP OF DERRY.

(Specially photographed by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE
REV. W. FOXLEY NORRIS, M.A.,

RECTOR OF WITNEY, OXON, AND RURAL DEAN.

THE Rev. William Foxley Norris was born in the year 1825, and is a younger brother of Canon Norris, Vicar of S. Mary's, Redcliffe, Bristol. He was educated at Rugby under the late Dr. Arnold, and graduated at Trinity College, Oxford, taking his B.A. degree in 1848 (3rd class Lit. Hum.), and that of M.A. in 1850. He was ordained deacon in 1848, and priest in the following year, by the late Bishop Sumner of Winchester, and licensed to the curacy of Alverstoke in the diocese, under the late Canon Walpole. From there he removed to Cirencester, in Gloucestershire, and afterwards became senior curate of Newbury, Berks, under the present Archdeacon of Buckingham.

In 1862 Mr. Norris was appointed by the late Bishop Wilberforce to the Vicarage of Buckingham- Here he at once instituted weekly communions and daily service, and set to work to effect a thorough restoration of his church. This to a certain extent he has succeeded in doing—having converted a very ugly building into a most spacious and beautiful structure. Huge galleries and high-backed pews have been removed and replaced by free and open chairs ; new windows (ten of them filled with stained glass) and buttresses have been added ; a spacious chancel, with a north aisle for organ chamber and vestry, has been built, the foundation stone of it being laid on July 6th, 1865, by the late Duchess of Buckingham and Chandos, and the consecration of the chancel itself, by the late Bishop Wilberforce, taking place on November 27th in the following year. The chancel was erected at the sole cost of His Grace the Duke of Buckingham and Chandos, and the north aisle attached to it at the sole cost of the Right Hon. J. G. Hub-

bard, M.P., who represented this town in parliament at the time. The interior of the church has been new roofed as far as four bays, being supported by pillars of marble and stone placed alternately, and although not complete, Mr. Norris at any rate has accomplished one of the greatest wishes of his heart, viz., the free and open church system, and and when complete will certainly be one of the finest churches in the whole diocese of Oxford.

In 1871 stress was put upon Bishop Mackarness by three churchwardens (one of whom was not a communicant), to induce Mr. Norris to give up the Eastward Position at the celebration of holy communion. Bishop Mackarness, after careful consideration of the matter, wisely declined to interfere, stating his reasons in the following words : "The present Vicar of Buckingham is a clergyman of high standing, moderate opinions, of strict fidelity in the discharge of his spiritual functions, and generally esteemed ; I know of few clergymen, even in this diocese, more conciliatory in conduct, and more generally esteemed. It would be repugnant to all my notions of a bishop's duty to single out such a clergyman for censure, while the negligent and careless (for such unhappily are to be found) provoke no observation and incur no attack." To show his further confidence in Mr. Norris, the bishop appointed him to preach the Ordination Sermon at Cuddesdon at the time all this was going on. •

In 1873 the Vicarage of Cuddesdon, with the office of Principal of the Theological College, was offered to and indeed pressed upon Mr. Norris by Bishop Mackarness, but he declined it, having more work to do at Buckingham, which he stayed on and did, although through considerable opposition. In 1878 he was appointed rural dean, and was selected by Bishop Woodford, of Ely, to deliver the addresses to the candidates, and preach the sermon in the cathedral at the Trinity ordination for that diocese in that year. In 1879 Mr. Norris accepted the offer from Bishop Mackarness of the valuable Rectory of Witney, Oxon,—the best living in the whole diocese. Here he finds, what indeed he is fond of, plenty of hard work to do, having three churches to serve. At a meeting of the clergy of Witney Deanery, on Monday, June 27th of this year, it was decided, on

teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.'—Col. iii, 16. They mean little or nothing, and therefore they teach little or nothing. Human hymns should be kept in subordination to the Divine, or almost Divine, which form the great heritage of the Church. In the prayer book there is almost no provision for metrical hymns; and Bingham mentions amongst the hymns of the early Church the Doxology, the *Gloria in Excelsis*, the *Trisagion*, the Allelui, the Hosanna, and the *Magnificat* (Antig., xiv. 2); whereas now-a-days it is almost esteemed to be more spiritual to prefer metrical hymns, that is to say, more human compositions. This Divine element would be the best corrective of a vicious taste. It would correct that over estimate of mere emotion and more temporary effectiveness which fills our hymn books. Church poetry, like church music, is not a mere means of gratifying ourselves; it is an offering to God. The apparent fervour which it evokes is considered ample justification in spite of faulty composition, sensationalism, and questionable doctrine. As S. Augustine said, '*Inflammat ebrietates suas*'; and there is some risk of our even learning the grave and lofty speech of the *Grandis ecclesia*. A weak excitability, propagated by unregulated hymnody, may be the *Phylloxera Vastatrix* of the English Church. So much for criticism. I wish I had time to cite examples to you of some of our glorious hymns, for I regard hymns as the witness of all that is best in nonconformity to the liturgical principle. Fain would I say something of the *Kontakia* of the Eastern Church; and would that I could express half of what we owe to men and women of every communion and party for such hymns as—'When I survey the wondrous Cross'; 'Oh come and mourn with me awhile'; 'Abide with me'; 'I heard the voice of Jesus say'; 'The roseate hues'; 'When wounded sore.' Hymns which speak about heaven teach us as nothing else can. It was reported the other day that when one of our great generals returned home from Africa, and was received by a body of school children singing 'Home sweet home,' the familiar strain drew tears from the bearded veteran. Hymns do two things. They tell us, in a materialistic age, that we have affections; and they tell us of an infinite God and an eternal Father. One who wrote 'Thou art coming, oh my Saviour,' sang a verse of a hymn ten minutes before her death, her utterance expiring in one sweet loud note. Was not this what the Psalmist said, 'I will lift up psalms to my God while I have my being.' God grant that we may look to our hymns to help us, and that they may continue to be

'A cup of strength to be
For other souls in some great agony.'"

THE
CHURCH PORTRAIT JOURNAL.



The Rev. W. FOXLEY NORRIS, M.A.

(From a photograph by Mr. Taunt, of Oxford.)

THE LORD BISHOP OF DERRY.

FOREMOST amongst the prelates of the Disestablished and plundered sister Church in Ireland stands William Alexander, Bishop of Derry. The bishop was born on April 13th, 1824, and was educated at Brasenose College, Oxford, where he successfully competed for the Denyer Theological Prize Essay in 1850, the Installation Ode in 1853, and the Sacred Prize Poem in 1860. He was select preacher to the University in 1871-72, and Bampton Lecturer in 1876. The degree of D.D. was conferred upon him by diploma in 1867, and he received an honorary D.C.L. degree at the Encæmia in 1877. In 1867 he was appointed Bishop of Derry, and from his seat in the House of Lords he delivered a remarkable speech upon Mr. Gladstone's Irish Church Disestablishment and Disendowment Bill in 1869. When that measure became law, the Bishop of Derry commuted his episcopal income, as permitted by its provisions, and with the proceeds provided for the See an income of £2000 a year, and an episcopal residence in perpetuity.

Bishop Alexander has been a voluminous writer, both as regards standard ecclesiastical works and the more ephemeral literature of the magazines. Amongst his writings may be noted "Leading Ideas of the Gospel" (Macmillans, 1873), "Witness of the Psalms to Christ and Christianity" (Murray, 1878), "Commentaries upon 1 & 2 Thessalonians, Colossians, and Philemon" (Speaker's Commentary, vol. ix.), and "Commentaries upon S. John's Epistles" (Speaker's Commentary, vols. iii and iv.) The bishop is also the author of a long series of poems and reviews in the "Dublin University Magazine," "Contemporary Review," "Good Words," "Christian Remembrancer," "Church Quarterly," &c., &c. Mrs. Alexander is a lady distinguished for her literary attainments, and well-known as the authoress of "Moral Songs," and of "Hymns for Little Children," forming the two most popular volumes of their kind in the English language; and of many other poems and hymns which have obtained much celebrity. Amongst them are several of the more beautiful and popular hymns which are sung in our churches, *e.g.*, "The roseate hues of early dawn," "His are the thousand sparkling rills," "When wounded sore the stricken soul," &c.

The Bishop himself is an authority upon hymns, and the following extract from his paper on this subject at the Swansea Church Congress, will be of interest to our readers:

"Lay down what canons you will, hymns will continue to justify themselves and their existence by their beauty. For example, 'The Pilgrims of the Night' combines every conceivable rule with every conceivable beauty; and we must not lay our icy fingers upon lips which have been touched with hallowed fire. But I will give you a few rules that will be more practical. First, as to doctrine. I will only venture to express a hope that our hymn writers will not sail too near the wind, whether towards the coast of Italy, or in the opposite direction of Plymouth Sound.' A hymn for use in the Church of England should assuredly be required to observe the balance of Holy Scripture and the Book of Common Prayer. For instance I refer with regret to the hymn beginning—

'In the hour of trial,
Jesu pray for me.'—*Montgomery.*

"True it is that our Lord said to S. Peter, 'I have prayed for thee;' true that we have a High Priest who ever liveth to make intercession for us. But the intercession of Christ is what the schoolmen call *intercessio realis non verbalis*; and there is no instance of an *ora pro nobis* addressed to our Lord. Then I object to the use of the sacred name with questionable reverence, or as a convenient vehicle for a rhyme. I do not refer to such hymns as, 'Jesu, the very thoughts of Thee;' or, 'Jesu, names all names above;' but in the Prayer Book our Saviour is only twice addressed by His name—'O Lord Jesu Christ!' and 'O Blessed Jesus!' Surely our prayer book and our hymn books should be composed of the same material. Hymns should, of course, be accurate in giving the real meaning of texts of Scripture. Then, as to children's hymns. There is a bird called a bower bird, from its habit of forming a little bower at the entrance to its nest, adorned with anything it can find that is bright and glittering, spangles and bits of glass. Well there are bower bird hymns, which deal with words and play with the most solemn things exactly as the bird plays with bright feathers and pretty bits of spangle. I think there should be some limit to children's hymns and children's fancies. I object to dealing with our children as if they were dainty little sectarians, who must be wheedled into going to church by a miscellaneous scramble of metrical lollipops. Hymns for children are for use rather at home or in the school room, than for church, and anything is better than bower bird hymns. Each hymn for children should aim at fixing a dogma, or teaching a moral or spiritual truth. It should be a pellucid stream, as clear as crystal, in which the dogma should be seen, clear, true, precise, and definite. It may be an innocent amusement for children to say that a river is a 'river,' a 'bright river,' or a 'shining river,' and the rest of it; but it is little more. Bower bird hymns violate the great canon of St. Paul; 'Let the words of Christ dwell in you richly in all wisdom;

the personal request of Mr. Norris, not to press his candidature for the coming vacancy of the Proctorship of Oxford Diocese. It was further resolved to use every endeavour to secure his return in the event of any other vacancy.

Mr. Norris may be justly described as a decided High Churchman, and a strong Eastward Positionist. He is an active member of the Church of England Temperance Society—branches of which he has established in Witney and Buckingham—an able lecturer in its cause, and a total abstainer. He is well-known in several of the cathedral pulpits as a most eloquent and powerful extempore preacher; and as chief missionary at All Souls', Langham Place, during the London Mission of 1874, and in his course of six sermons at All Saints', Margaret Street, on Friday afternoons in Lent, 1877, he drew immense congregations. He has wide-spread sympathies with Central African evangelization and foreign mission work in general, and as a proof of his influence in that quarter, three of his curates at Buckingham devoted their services to foreign mission work—one died at his post at Zanzibar on Christmas Day, 1874, at the time Bishop Steere was in England—the other two are now working in the diocese of Bloemfontein, South Africa, and a lady from Buckingham is working in Zanzibar. In 1878 Mr. Norris collected in six weeks over £1,100 for the Central African Missions.

Mr. Norris is one who has fought well for voluntary education in Buckingham, against the expensive and objectionable School Board system; and the recent School Board election of last year has proved the ratepayers to be still in favour of the Voluntary system. He is now engaged similarly at Witney, enlarging his school accommodation in order to avoid a School Board. After his resignation of the Vicarage of Buckingham, he was presented by his parishioners there with a massive silver tray, with a beautifully illuminated and framed address, with a list of subscribers, as a mark of their esteem for him and appreciation of his great work.

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The BISHOP OF TASMANIA.

(Specially photographed by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE
BISHOP OF TASMANIA.

THE Right Reverend C. H. Bromby, Bishop of Tasmania, was born in 1814, in Hull, of which his father held the vicarage for the unprecedented term of 70 years. He was educated at Uppingham and S. John's College, Cambridge, of which he was elected a Scholar in his first term. He took his degree of B.A. in 1837, M.A. in 1846, and D.D. in 1864, when he was nominated to the See of Tasmania. His first curacy was at Chesterfield. In 1841 he was elected Principal of the Stepney Proprietary Grammar School, and in 1843 appointed to the incumbency of S. Paul's, Cheltenham, by Dr. Close, the present Dean of Carlisle, which he held until he left England for Tasmania. During his incumbency in Cheltenham he took great interest in the promotion of popular education; and, in conjunction with Dr. Close, set on foot the magnificent training college for masters and mistresses. The bishop was consecrated at Canterbury at the same time that Dr. Jeune was for Peterborough and Dr. Crowther for Africa, the three thus representing the home, colonial, and missionary work of the Anglican Church. The Bishop of Tasmania is the last of the series of Colonial Bishops who hold Royal Letters Patent.

The following extract, from an appeal lately issued by the Bishop, will show the progress of the Church during his episcopate. He has recently concluded his first visit to England since he left charge of his diocese seventeen years ago:—"We have now some fifty three regularly constituted 'cures,' to each of which a maximum stipend of £250 a year is, in almost every case, duly raised. But over and above the settled 'cures' of the diocese, large communities of people are taking up tracts of country which, a few years ago, were wild and almost untrodden bush. Above all, rich mineral deposits, chiefly gold and tin, are being constantly discovered, and are the means of attracting considerable numbers of emigrants and 'prospectors' in wild and remote regions. Many of these have been so accustomed to a wild and migratory life, as to have almost forgotten

and lost any desire for the Church's services. We ask help for the purpose of tiding over our present difficulties, and nursing the work of the Church in such newly-formed districts, until they have settled down into regular communities, and for paying the passage money of the clergy who are willing to come out and take up this which is, after all, a directly Missionary work among our own English settlers and miners.

"I am very anxious to see our cathedral completed. We have finished our nave and transepts from designs furnished by Mr. Bodley, at the cost of about £12,000. With the exception of some £1,500 the whole of this sum has been raised in the Colony. The cathedral—a stately and lofty minster-like building, capable of holding, when finished, some 1,400 people—is also a parish church, and has attached to it 7,000 souls. The completed portion of the cathedral is thronged with worshippers, and we greatly need the addition of the choir and chancel aisles. Our people will be quite ready to do their part in this much needed work, but are quite unable to complete the work themselves, for which £6,000 will be required. At the cathedral have been trained some of our earnest native-born clergy, and now that our Christ's College, with its department for theological students, and its endowment of £1,000 a year, and its exhibitions, has been revived and is at work in Hobart Town, the candidates for the Sacred Ministry are able to gain experience in pastoral work in the cathedral and the parish attached. In order to show more fully still that our people are themselves earnestly working for the enjoyment of religious privileges, I may add that the cathedral parishioners have just finished handsome and solid schools for 500 children, at the cost of £3,000. The sum of £1,000 has also been raised for a mission chapel in the very poorest part of the cathedral parish, and the work of building will be immediately commenced upon the dean's return to the Colony. These spontaneous efforts have earned almost a right to ask for some help from outside, in the endeavour to complete the cathedral. I will but add that within the last two or three years the Synod has purchased property in Hobart Town for the bishop's residence, which will remain always a very valuable addition to the endowment of the diocese."

The bishop has published many educational works, among which are "The Church Student's Manual," and "Papers for the Schoolmaster," with articles in the "Contemporary" and "Good Words." He has also taken a strong interest in the promotion of the social well-being of the working classes. The first working-man's club was established by him at Cheltenham, in connection with his curates—the present Archdeacon Blunt, of Scarborough, and the Rev. J. D. Lace, of Pill. At the Church Congress, held

last year in Leicester, he read a paper strongly urging upon the authorities to encourage the introduction of lessons on thrift in connection with school banks into our public schools, after the example of the *Caisse D'Epargne* on the Continent. The Educational Department has at length taken up the subject in earnest. At the same Congress the Bishop made a characteristic speech, which tersely defined his own church "views," and with which this record may appropriately conclude. He said :—"I have crossed 16,000 miles of ocean ; and if I had only come to see this meeting, I should be well repaid. I find that Low-Churchmen and High-Churchmen, whatever may be their differences, have the same object at heart, and this afternoon we have seen such a harmony of feeling as it is delightful to contemplate. When a High-Churchman or a Low-Churchman came forward to speak, there was clapping of hands from the members of his peculiar party present ; but when a Broad-Churchman came forward I noticed that the hands of all parties were at once employed. As a Broad-Churchman myself, I am glad to say that, and I hope in a few years we shall find the Broad-Church to be a common platform to all parties. We have heard a great many useful things to-day, and my old friend, Dr. Boulton, with whom I acted in concert some sixteen years ago, has been represented to have diverged somewhat from the views we both used to hold. The same has been said of myself ; but I find, when we meet face to face, how much we are agreed. I did not altogether follow him when he told us that we should have a neutral tint, for it is a law of heavenly light that objects in nature should reflect, two out of the three of the solar ray. Our constitution also seems to require that we should absorb two of the natural tints of revealed light, and reflect the third. Cannot this great Church with its three schools or varieties of red, of violet, and of blue, combine in a great battalion against the world, the flesh, and the devil ?

"There is one reason for greater tolerance, and that is to be found in the fact that every outward form and symbol alters in its meaning with the age, and represents the views which men take of truth rather than the truth itself. Symbols may themselves be changed, and if preserved, when they cease to be a real thing and their proper use is passed away, they become superstitious, i.e. they survive the object of their institution. Whether that thing be a creed or a formulary, as soon as it has cast its original use, then it becomes a superstition."



THE
CHURCH PORTRAIT JOURNAL.



The Rev. CANON FURSE, M.A.

(From a photograph by Messrs. Hills & Saunders, Oxford.)

THE
REV. CANON FURSE, M.A.,

Vicar of Cuddesdon, and Principal of the Theological College.

CANON FURSE, who assumed his present name from his maternal uncle, J. H. Furse, Esq., in 1854, was born at Torrington, North Devon, on April 20th, 1821. He was educated at Eton and Oxford—all opportunity of distinction in the schools being precluded by a severe accident by which he was for many months invalided. His ordination as deacon took place in 1848, and to the priesthood in 1849, both at the hands of Bishop Wilberforce. In 1849, while serving as curate to the Rev. T. T. Carter, at Clewer, his attention was painfully arrested by the number of fallen women in the district assigned to him contiguous to Windsor; and he saw an opening for establishing a Refuge. At the same time he put himself into communication with the Rev. J. Armstrong, afterwards Bishop of Grahamstown, who had stirred the heart of many English Churchmen by writing on the subject. A Penitentiary was immediately opened at Clewer, which, under the paternal care of Mr. Carter and the encouraging sympathy of Bishop Wilberforce, soon grew into one of the largest institutions of the kind, and became the first work of one of the largest Sisterhoods of the English Church. Mr. Furse served as chaplain to the House of Mercy until his health broke down under the stress of work.

During part of the above period Mr. Furse had also filled the position of lecturer at S. George's Chapel, Windsor. He became curate of Christ Church, S. Pancras, under its well-known and highly respected Rector, the Rev. H. W. Burrows, in 1861, and was appointed Vicar of Staines, in 1863, a sphere of work in which he remained for ten years. It was proving at this period that his energies and method of work had for the first time an opportunity of being adequately developed in a sustained effort. He will long be remembered in Staines, not only for the force and zeal with which he could upon occasion upbraid vested abuses, but much more enduringly and tenderly for his ardent evangelistic efforts, and for the round of happy services with which he filled the church, and to which

he most earnestly invited the people committed to his charge. During that active and ardent ten years many became acquainted with, not only the form, but the power of the Church's system, and received a benefit which they are not likely to forget. The writer of the present memoir then first learnt what a happy retreat from the world and period of meditation and spiritual refreshment the Holy Week in Easter might become when the services are organised with insight and wisdom, and with a single elevated motive. The tone of the church's services from the Monday to the Saturday inclusive, was entirely devotional. In the numerous addresses which were delivered, no controversial word was ever spoken, but good men—sometimes of widely different modes of thought—were heartily welcomed and respectfully and lovingly listened to. The Vicar's comprehensive friendship among good and able men enabled him to make for his people in Holy Week, as well as at some other seasons, such a provision of spiritual instruction as could be rarely met with in the church of a country town. The elevated addresses connected with the honoured names of Carter, Riddle, Hutchings,—the irrepressible hope and charity of Dr. Monsell, unrivalled in his preaching as "a cheerful giver,"—the thoughtful and recollected words of Prebendary Burrows and Canon Rose,—the glowing intensity of the Revs. G. Body and F. J. Ponsonby,—and the evangelical utterances of the patriarchal Rector of Shepperton and Canon Norris of Bristol,—these, with not a few others, are still dear and happy memories to many who at that time worshipped in the parish church of Staines ; and, even now to him who writes these words, they revisit and delight

"That inward sense,
Which is the bliss of solitude."

It would be, of course, impossible to remember or express in detail the variety of ministerial works crowded into Canon Furse's ten years at Staines. The erection of a school chapel, and of course added services as a consequence, devotional and instructive meetings for Sunday School Teachers and District Visitors, classes for the choir, and parish teas and concerts—ever cheerful but refined in their cheerfulness, and in which the rich served and "the brother of low degree was exalted" and made glad—were some of the many occupations and interests which filled the hearts and hands of the Church. And amongst them all, there moved the beloved partner of every anxiety and every success, with a presence of cheerfulness and light, and in her tongue the law of kindness. Who that ever knew her would not miss her and sigh for

"The touch of a vanished hand,
And the sound of a voice that is still."

In 1873, Canon Furse leaving to his successor a legacy of well-organised work, and a stimulating example of zeal for God and for souls, vacated the vicarage of Staines, and accepted the living of Cuddesdon with the added and onerous office of Principal of the Theological College. In this position he was successively appointed chaplain to the Bishop, Honorary Canon of Christ Church, and Rural Dean of Cuddesdon. In his administrations of the college and parish he has proved himself a worthy successor to the good men who have gone before him. As in the case of all strong workers, his own character and methods are influential in the college which is under his care; while in every respect he continues without a break the high-minded traditions commenced at Bishop Wilberforce's foundation and preserved and promoted by Canon Liddon and Canon King. Thoughtful observers who visit the college, cannot fail to be struck with the fact that it is not merely a seminary for imparting knowledge, but a choice secluded place of retirement, dedicated to the cultivation of habits of self-restraint, meditation, and devotion. And the perfect openness and unfettered friendship which exists among the students, and between them and the authorities of the college, well reflect the generous freedom which characterises their chief. Few institutions, at which the time of residence is so brief, establish and retain so firm a hold upon the affections of these whom they send forth. The remembrance of fruitful hours of prayer and the bond of fraternal charity incline old members frequently to revisit the familiar precincts. It may truly be said of the eminent men, including the present Principal, who have under God moulded Cuddesdon into its present noble attitude, that they have imparted to the college a speciality of excellence, not in any way invaded but rather nourished by the great university under whose shadow she securely dwells. Beneath their care, Cuddesdon too has proved her title to be designated "Alma mater," for certainly from many distant scenes of pastoral labours her "children rise up, and call her blessed."

Canon Furse has been well known for some years as a very acceptable conductor of Retreats and Missions. He has been twice married, firstly to Jane Diana, daughter of Dr. Monsell, late Rector of Guildford, by whom he has a numerous family, and secondly to Gertrude, third daughter of H. Barnett, Esq., of Glympton Park, Woodstock, by whom he has one daughter. His active life has not left much time for literary production. He is however the author of a volume of sermons, a smaller volume of addresses, entitled "Helps to Holiness," and a small work entitled "The Parish Church and the Parish Priest." Beneath the portrait which heads this too brief and imperfect record not a few in addition to the present writer, would be well pleased to inscribe "*Floreat et benedicatur.*"

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The Rev. J. F. KITTO, M.A.

(Specially photographed by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE
REV. J. F. KITTO, M.A.,

RECTOR OF STEPNEY.

THE Rev. John Fenwick Kitto, is the eldest son of Dr. Kitto, the deaf commentator, whose indefatigable and successful exertions, in spite of many drawbacks, have procured him a world-wide celebrity. He was born at Islington, in 1837, and was educated at the North London Collegiate School, at Camden Town, under Dr. Williams, who is still Head Master. In 1856 he entered at S. Alban Hall, Oxford. In 1860 he took a Second Class in Mathematics and the B.A., and proceeded to the M.A. degree in 1867. In 1862 he was ordained by Bishop Tait (then Bishop of London), and from that date till 1866 was curate to Canon Champney, then vicar of S. Pancras. During his stay in this parish, he threw his energies into the Sunday School work of the district with a judgment and perseverance that secured his election as member of the committee of the Church of England Sunday School Institute, of which he is now the oldest member, and has for several years been chairman. In 1866 he was appointed by Bishop Tait to be the first incumbent of S. Matthias, the new chapel formed in connection with the East India Company's Chapel at Poplar. "The old chapel, which had been the only building for the Church of England in the Hamlet of Poplar, became in the building of the parish church, simply a proprietary chapel in the hands of the East India Company, who provided a minister in connection with the Almshouses, maintained for officers and men in their navy. The chapel and parsonage house were transferred to the Ecclesiastical Commissioners for Church purposes, and the remainder of the buildings were demolished and the ground sold to the Local Board, to be maintained by them as a recreation ground for the neighbourhood." When Mr. Kitto entered upon his charge, the fearful visitation of cholera—a visitation still recollected with sorrow by many in the district—was just coming to an end. It was during the severe distress which followed the commercial panic of that year, that his zeal, perseverance, and excellent capacity for organization, first became strikingly evident.

At a time when shipbuilding yards, ironworks, and other large factories were being closed; when employers were discharging their hands; when men were actually walking the streets in a state of starvation, when, to quote the language of the "Standard," "many a sorrowful tale was told of husband or wife, or both, pining away into hopeless

consumption, not through an original predisposition to that disease, but solely through the long lack of proper food," Mr. Kitto came forward with his benevolent scheme of emigration to relieve this fearful distress. It appears that an emigration agency had given him a number of free passes to New South Wales, and "the readiness with which they were accepted by impoverished families in the district caused him to turn his thoughts to emigration, as a means of rescuing men from pauperism and distress." With the co-operation of others, the "East End Emigration Relief Fund" was established. He devoted his time to the prosecution of this work, notwithstanding other important duties well carried out: as a member of the Poplar Board of Guardians, in writing to the press, in securing aid from the wealthy, in obtaining all available information from this country and abroad of the best prospects of emigrants, in securing eligible families for these benefits; in sending the distressed from the district where there was no work to districts where there was plenty; in watching as a parent or brother the progress of the poor and distressed from the time they left the docks till their arrival and settlement in the country of their adoption. It might with reason have been supposed that Mr. Kitto's time and energies being so greatly taxed with the emigration scheme, no other work could be taken in hand; but this was not the case. He contrived to establish a new Mission House, as a centre for the various excellent agencies of his parish. This is the "distinctive and original feature" of the district.

This sketch would be far from satisfactory, if mention were not made of his valuable services to the Poplar Hospital for Accidents. Depending largely upon local support, this valuable institution was effected by the prevailing distress, and fears were entertained that it would be impossible to maintain it. "When its fortunes were at the lowest," Mr. Kitto joined their committee, and was soon placed in the position of hon. sec. His assiduous efforts to avert this calamity to the neighbourhood—for such it may be called—was to a great extent successful—Poplar Hospital still exists. It is scarcely possible to estimate the many and substantial benefits Mr. Kitto was the means of having conferred upon that district. He must have worked with an energy and perseverance no obstacles could keep back, and many even now must recall with grateful pleasure the good that they received at his hands.

In 1875, Mr. Kitto left Poplar for Whitechapel, and during his stay there as Rector of S. Mary Matfelon, he established various agencies which have been carried forward with zeal and success. To him may be referred the formation, in 1877, of "The Senior Scholars' Association," which has now 320 members, of whom nearly 200 are communi-

cants ; in 1879, the "Church Union for Work and Prayer," an association formed with the object of uniting in Christian Fellowship all members of the congregation who are regular attendants at the Lord's Table, and which regularly affords to the members opportunities of hearing about the privileges and responsibilities of the Christian profession (the average attendances being about 60) ; "The Lay Helpers' Association," which has now 221 members in all ; "The Invalids' and Sick Children's Dinner Fund," which supplied during the past year about 3,000 dinners in all ; "The Church of England Temperance Sick and Burial Society," a "Convalescent Home" at Betchingly, Red Hill, Surrey, which has since its establishment in 1872, received more than 1,000 persons. With this institution the name of Mrs. Kitto is very closely associated. He also established the "S. Mary's Industrial Home, at Whitechapel, for the training of Young Girls as Domestic Servants ;" and the parochial arrangements for dividing the whole of the parish into districts, and placing each under one of the clergy, a missionary, and a staff of visitors. A Flower Mission, "for carrying into the dark and dreary homes of the poor some of the sweetness of the country," may be counted among the benefits he has conferred. But perhaps one of the most important works engaged in, in the parish, was that of securing a playground for the poor children living in the close streets and purlieus of Whitechapel. His services to the poor have been unremitting, and to any undertaking of a benevolent character, he has been always ready to lend a helping hand. It may be said that he is an evangelical clergyman, to whom the object itself is vastly more important than how or by whom accomplished

As a preacher, Mr. Kitto possesses great elocutionary powers, although, perhaps, no striking evidences of originality. His sermons are full of important truths, and scriptural illustrations, conveyed in a clear and impressive form. He has the power of applying old truths with great force and directness. One would probably not go away from listening to his sermons with comments upon his style ; but it is certain that the powerful appeal, made in his clear, far-reaching, earnest voice, in the tones of a man pleading with men, would not be easily forgotten. Under his ministry, men would become poor critics, but it is probable that many of them might become faithful workers.

Here we must stop, not that our subject is exhausted, but that our limited space bids us cease. In Mr. Kitto's busy and eminently useful life is much to merit the admiration of earnest and faithful men, and to act as a stimulus to others to go and do likewise. It may be interesting to the clergy to learn that at Whitechapel he gathered round him a band of no less than 200 voluntary lay workers ; and total abstainers will rejoice to know that Mr. Kitto has been one of their number for the past nine years.

THE
CHURCH PORTRAIT JOURNAL.



The Rev. J. J. HANNAH, M.A.

(Specially photographed for Mr. A. E. Fradelle, 216, Regent Street, W.)

THE
REV. J. J. HANNAH, M.A.,

Vicar of S. Nicholas, Brighton.

THE Rev. John Julius Hannah, Vicar of S. Nicholas District Parish Church, Brighton, is the only son of John Hannah, D.C.L., Archdeacon of Lewes and Vicar of Brighton, and nephew of Canon Gregory. Born on May 8th, 1844, at Coombe, near Woodstock (of which parish Archdeacon Hannah was then vicar), he was educated at Edinburgh Academy and Trinity College, Glenalmond, and graduated at Balliol College, Oxford, B.A., 1866; M.A., 1869. Prior to ordination, he spent a year at Cuddesden Theological College. He was ordained deacon at Cuddesden in 1867, and also priest at S. Luke's, Maidenhead, 1869, by the late Dr. Wilberforce, then Bishop of Oxford. After ministering as curate of Paddington, under the Rev. J. Moorhouse, one of Her Majesty's chaplains and now Bishop of Melbourne, the Rev. J. J. Hannah came to Brighton in 1871, as curate of the Parish Church and evening lecturer of S. Peter's, which latter office he held until the end of 1875, and was eventually appointed vicar of the new parish church of S. Nicholas, by the patron, the Bishop of Chichester, in 1873. In 1874 he married Annie Barbara, eldest daughter of Mr. William Thompson, J.P. and D.L., of Balgowan and Keillour Castle, Perthshire, by whom he has issue three sons.

Mr. Hannah holds important relations in connection with most of the local clerical and lay associations; and the wide range of his influence and knowledge may be gauged when it is stated that amongst his other appointments is that of a surrogate for the Archdeaconry of Lewes; a member of the Chichester Diocesan Conference, and by that body elected one of the ten clergy to form standing Committee; the elected representative of the Rural Deanery of Brighton and Hove for the Chichester Diocesan Association; a

member of the last two School Boards ; Trustee by election of Grimmer's Charity, Swan Downer's School and Clothing Charity, &c. He is also hon. sec. of many local charities, including Brighton National Schools, District and Provident Society, Local Branch of the Society for Promoting Christian Knowledge, Local Branch of the Society for the Propagation of the Gospel in Foreign Parts, and others.

It is obvious that the successful fulfilment of so many different offices, and at the same time the charge and care of a large parish, must demand a vast amount of personal energy. This is a notable characteristic of the Rev. J. J. Hannah, and it has enabled him to effect great and salutary alterations in connection with S. Nicholas Church. Their public appreciation almost necessitates the enlargement of the church to meet the greatly increased number of worshippers who have attended throughout the ministration of Mr. Hannah, if such a course were practicable ; but it is not, owing to the position of the church. With a view, however, of relieving the somewhat inconvenient crowding at the eleven o'clock Sunday service, the Vicar instituted a short service for children, commencing at half-past nine, and lasting rather less than an hour. This has been very successful, the service being especially adapted for children, and its shortness a peculiar advantage. Not content, however, with improving the services, the Vicar has, following out the principles of his honoured father, also had in mind the fabric of the church, and by his indomitable energy has considerably improved it. Since he entered upon his ministry the pews have been turned out of the chancel and choir stalls supplied in their place ; an efficient choir has been organised, and excellent choral services, in which the congregation heartily join, are now the rule. In addition to this, a series of alterations and improvements that the new Vicar saw was necessary in the fabric have, after nearly six years of labour, been completed. This must be particularly gratifying to all concerned. Although so much has been consummated, yet Mr. Hannah's earnestness in the work of resuscitation will not allow him to pause. The warming and ventilation are next to be taken in hand, and we may be sure that the work when completed will be thorough. How well the congregation (although not by any means a wealthy one) have encouraged their minister in his laudable enterprise is shown by the fact that in 1878 nearly £1,000 was collected at the offertory. Against this, however, it should be borne in mind that pew-rents are unknown at S. Nicholas, and the church being almost without endowment, the amount of the offertory has had to suffice to pay for the ordinary expenses of the church, the stipends of the vicar and his three curates, and various donations to certain societies for which special collections were made.

Mr. Hannah has adopted, in connection with his parochial work, a most excellent system, viz., that of publishing each year a report and financial statement in regard to one and all of the movements going on in the parish. These reports, extending over several years, now lie before the writer, and tell most effectually their unvarnished tale of the activity and earnestness of the Vicar of S. Nicholas, Brighton. The one issued on January 1st of the present year forms a bulky pamphlet of fifty-four pages. It deals with, amongst other things, the work of a special parochial mission, improvements in the fabric of the church, renewal of communion plate and altar furniture, provision of stained glass windows, walling of the churchyard, foundation of a Workmen's Club, management of efficient day schools and Sunday schools, district visiting organization, poor relief fund, clothing club, blanket club, coal club, a branch of the Church of England Temperance Society, branch of the S.P.G., a parochial lending library, and a score of useful undertakings besides, too numerous to touch upon in detail. These things speak far more eloquently than mere words can do of the great work for God that Mr. Hannah is carrying on in the sphere of labour to which he has been assigned ; and they show how fully he has entered into the spirit of the parochial system, and striven to carry out the Church's work in the Church's way. We ought not to omit to mention that Mr. Hannah's powers in the way of parish organization are so fully recognized that he was honoured by being selected as one of the readers of papers on the parochial system at the recent Church Congress at Newcastle-upon-Tyne. With the sentiments therein expressed all practical men must feel the fullest sympathy, and it will be well if those who, hearing Mr. Hannah's views, desire to tread in his footsteps as a parish priest, will take his parish as their model, and his faithful work amongst his people as a desirable example for them to follow.

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The LORD BISHOP OF LONDON.

(Specially photographed by Mr. A. E. Fradelle, 246, Regent Street, W.)

THE
LORD BISHOP OF LONDON,

(THE RIGHT REV. JOHN JACKSON, D.D.)

THE Right Rev. John Jackson, D.D., is the son of the late Henry Jackson, Esq., merchant, formerly of Henley-on-Thames, and latterly of Mansfield, in Northamptonshire. He was born in London, February 22nd, 1811, and received his early education at Reading Grammar School, under the late Dr. Valpy. From thence he proceeded to Pembroke College, Oxford, where he graduated as B.A., in 1833. He won at the University first-class honours in the school of *Litevæ Humaniores* where his name stands side by side with those of the late Lord Canning, Mr. Robert Lowe, Dean Liddell, and Dr. Scott, Master of Balliol College. In 1834 he gained the Ellerton prize, for an English Theological Essay on "the sanctifying influence of the Holy Ghost indispensable to human salvation." Two years later he was chosen head master of the Proprietary Grammar School, at Islington, in connection with King's College, London. This post he held, discharging its duties most efficiently, in conjunction with those of the incumbency of S. James's, Muswell Hill, in the parish of Hornsey, until 1846, when he was appointed rector of S. James's, Piccadilly, by Dr. Bloomfield, then Bishop of London. In 1847 he was appointed one of the Chaplains in Ordinary to the Queen. He became a canon of Bristol in 1852; was a select preacher before the University of Oxford in 1845, 1850, 1862, and 1866; and preached the Boyle Lectures in London in 1853. In the last-mentioned year, on the death of Dr. John Kaye, he was nominated by the Earl of Aberdeen to the See of Lincoln.

Bishop Jackson's career is a remarkable illustration of the truth that genuine worth of character and earnest work are sometimes a surer avenue to distinction than mere eminent abilities. Few men could have commenced life with less apparent chance of a very early elevation to the episcopal bench, and ultimately to the direction of the metro-

politan see. He possessed none of the adventitious aids of family influence or great wealth to smooth the road to preferment. His translation to the see of London, on the elevation of Dr. Tait to Canterbury, was a surprise in many quarters. There were at the time occupants of the episcopal bench whose learning and eloquence would have revived the greatest traditions connected with the administration of the metropolitan see. But for this, perhaps the most difficult of all episcopal posts, was preferred to all others the hard-working Bishop of Lincoln, who had shown so conspicuously in that wide field of episcopal work the eminently valuable qualities of patient tact under circumstances of exceptional difficulty, of persistent hard work, of thorough earnestness and singleness of purpose. The two fields were widely different. In the one a population almost exclusively agricultural, made up mainly of small rural villages; the sole supervision, during most of his incumbency, of two extensive counties, entailing almost the labours of a missionary bishop; many hours of each day occupied with a laborious correspondence, conducted entirely with his own hands; settling petty disputes between indiscreet incumbents and their parishioners; examining plans for church restoration, for parsonage-houses, and schools; pleading with Ecclesiastical Commissioners or Governors of Queen Anne's Bounty for grants in aid of the many poverty-struck benefices and schools in his charge; and attending to the host of apparently trifling, but really important minutiae which make up the daily contents of a provincial bishop's letter bag. In the other he must be rather the guiding head than the active hand. The mere mechanical work must be delegated to chaplains and secretaries, and even to assistant bishops. Instead of the rustic mind, he is brought into daily contact with the highest phases of intellectual life in the kingdom; he must necessarily be one of the leading spirits of almost every philanthropic or religious movement in the Church. One of the most pressing problems of the day: the spiritual destitution of the metropolis, of which he is called to be the spiritual ruler, looks to him in the first instance for its solution. His new position demands other, and in one sense higher, qualities than had sufficed for success in his old one. The ecclesiastical ruler of the vast and varied population north of the Thames needs, beyond earnestness and activity, some of the higher qualities of statesmanship. He must possess some of the qualifications of a man of the world, and a mind almost of a judicial type. He must be neither bigot nor partisan, and especially able to guide the growing conflict between the faith of the Church and the many subtle forms of free-thought which in lectures and books, and in much of the popular literature of the day, find their expression and advocacy within the limits of his diocese.

Of manners the most simple and unaffected, there is in his quiet dignified demeanour nothing of that lofty condescension which in many of the bishops of the older school kept their clergy at a distance. No one of his clergy, who has ever had occasion to seek his advice or consult him in a difficulty, can fail to remember the patience and the sympathy with which he threw himself into his work.

Bishop Jackson's administration of the metropolitan diocese, if it has not been marked by any brilliant or striking features, has been judicious, safe, and progressive, and has fully justified his selection. While in some occupants of the episcopal bench, the eminent parliamentary debater, the wit and man of the world, the distinguished scholar, have at times seemed to eclipse the bishop, Dr. Jackson has never for a moment allowed it to be forgotten that he is, above all things, the bishop; as, in the earlier days of his clerical work, no one who came in contract with him could ever fail to be reminded of the spiritual office he held. His path as Bishop of London has not been an easy one. He has fallen upon times when differences of religious opinion and practice are widely divergent and sharply accentuated. His influence depends much on the even balance of justice, which he holds between antagonistic parties. He is intrusted with a large ecclesiastical patronage which is scrutinised with jealous eyes. Here, in this metropolis, is the converging point where the various streams of religious thought and religious practice meet in opposing currents. Here, as nowhere else in England, is the tide of population advancing rapidly ahead of provision for its spiritual wants. That Bishop Jackson has obtained the credit of impartiality, so difficult amid the rivalries of conflicting schools of religious thought and practice; that he has not, by any injudicious harshness, driven the extreme Ritualist party, with whom he can be supposed to have no special sympathy, into an attitude of hostility; that he has not permitted the work of church building to decline from the high standard of the two eminent church builders he succeeded; these and the singular earnestness of his character, his piety, and devotion to the high duties of his office, will win for his episcopate, perhaps, a more enduring fame than merely eloquence or intellectual brilliancy could have done.



THE
CHURCH PORTRAIT JOURNAL.



The LORD BISHOP OF BANGOR.

(Specially photographed for Mr. A. E. Fradelle, 246, Regent Street, W.)

THE
LORD BISHOP OF BANGOR.

JAMES COLQUHOUN CAMPBELL, D.D., Bishop of Bangor, son of the late John Campbell, Esq., of Stonefield, by a daughter of Sir James Colquhoun, Bart., of Luss, was born at Stonefield, Argyleshire, in 1813. Having graduated in honours at Trinity College, Cambridge (B.A., 1836 ; M.A., 1839 ; D.D., 1859), he was appointed successively rector of the populous town of Merthyr Tydvil (1844), and Archdeacon of Llandaff (1857), and was nominated by Lord Derby to the see of Bangor, on the death of Dr. Bethell, in April, 1859.

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THE year now about to close has been in various ways a memorable one so far as the Church of England is concerned. It has witnessed the practical working of the Act of Parliament which confiscated the burial grounds which had been consecrated to Church of England purposes—an Act passed in opposition to the expressed wishes of the great mass of earnest Church people, and avowedly adopted in the interests of sectarian “peace.” This Act practically established the il-liberal principle that the National Church of England was to be the only religious community in England that could have no burial ground of its own, and it has led to the perfectly natural result of the community at large

being in many cases compelled to provide, at its own cost, those places of interment which churchmen had previously provided at their personal expense. In the future the ratepayers will increasingly discover to their cost that the Churchyard Spoliation Act has done little more than lay upon them a new financial burden, which had previously been borne for them by attached sons of the Church. If the new Act has not caused so much contention and heartburning as some predicted for it, the reason is not that its promoters have been moderate in applying its provisions, but that the clergy have, in the majority of cases, yielded with a good grace to the inevitable, and that, further, the general public have signally shown the non-necessity of the enactment so far as they are concerned. The Liberationist clique, who promoted and ultimately passed this unfair and unnecessary measure, are admittedly dissatisfied with its working; and, all their former protestations to the contrary notwithstanding, are not abating their still more extreme demands which this "message of peace" was to allay.

Mr. Green went to Lancaster gaol in the early part of the year, and there are as yet few signs of his captivity coming to an end. It is difficult to write about this phase of the working of the Public worship Regulation Act without stirring the passionate partisanship of one or other of the extreme schools of thought within the Church. Moderate men, who happily form the great majority, see much which demands sympathy from both points of view. On the one hand they dislike to see an earnest parish priest of devoted life relegated to a prison cell for doing that which his conscience tells him is ordered by the Church to which he has vowed fealty; whilst on the other it is felt that no man can be permitted to be a law unto himself without the greatest evil to those principles of order and method upon which the working of the English Church is based. The great crying need is some authority or body which both parties will alike bow to, and which may command the allegiance of all without sacrificing the particular principles of any. It is no doubt true that it will be impossible to devise any tribunal which will be able to make its decrees acceptable to those extreme persons upon both sides who care for no authority

but their own ; but, at any rate, it will be well for the Church if the number of these opposite partisans can be reduced to an uninfluential minimum by the creation of a jurisdiction which will be cheerfully accepted by the general body. In short, we want that which we at present do not possess—a body which can for all practical purposes speak as the living voice of the Church. It is probable that in the scheme for agglomerating and centralising the various Diocesan Synods, upon which the Archdeacon of Ely has been so worthily and earnestly engaged, we have the elements of ultimate success in the direction above indicated. At any rate, the experiment is well worth trying.

The Newcastle Church Congress will for ever remain a distinctive ecclesiastical feature of the year 1881. Never before was a Congress held under circumstances outwardly so unpropitious, and never was a Congress crowned with greater success—a success which will not be evanescent, but enduring so far as Church work in the north-east of England is concerned. The creation of the new See of Newcastle-upon-Tyne, now a matter of days only, will be a worthy memorial to the success of the Tyneside Congress, and of Church progress in the year 1881.





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